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SEVERAL
DISCOURSES

Concerning the
Terms of Acceptance

WITH
G O D.

In which

- I. The Terms themselves are distinctly laid down ; as they are proposed to Christians in the New Testament. And
- II. Several False Notions of the Conditions of Salvation are considered.

Particularly

Of being saved by Faith.	Of Repentance.
Of trusting to External Performances.	Of the Example of the Thief on the Cross.
Of the Power of Charity to cover Sins.	Of trusting to a Death-bed Sorrow.
Of relying upon the Merits of Christ.	Of the Parable of the Labourers in the Vineyard.
Of Man's Weakness, and God's Grace,	Of depending upon Amendment in time to come.

By BENJAMIN HOADLY, M. A.
Rector of St. Peter's Poor.

LONDON, Printed for James Knapton, at the Crown in
St Paul's Church-Yard. 1711.

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BY BENJAMIN HOWARD, M.A.
Rector of St. Peter's Church.

LONDON, Printed for James Knapton, at the Foot of
St. Paul's Church-Yard, 1717.

TO THE
H O N O U R E D
Mrs. *HOWLAND*
Of *STREATHAM*
in *SURREY,*

These S E R M O N S (as a
Public Testimony of the
Sincerest G R A T I T U D E, and
Highest R E S P E C T,) are
most humbly Dedicated

By Her most obliged

and

most obedient Servant,

BENJAMIN HOADLY.

MR R E T W A G A N D

OF STREATHAM

PARISHIONERS

These Sermons (as
Public Testimony on the
Sincere Gratitude and
Highest Respect
most humble
such notions of Religion, and of the
of Salvation as might be the foundation
of a regular and obedient service; and
of an eternal state of happiness hereafter.
And they are now published in order to
carry forward more extensively the same
good and obedient servants.

BENJAMIN HOWLEY

**THE
PREFACE.**

**TO THE
PARISHIONERS
OF
St. Peter's Poor, London.**

THE following Sermons were first Framed, and then Preached, with a sincere Design of fixing in your Minds such Notions of Religion, and of the Terms of Salvation, as might be the Foundation of a regular Course of Holiness here, and of an eternal State of Happiness hereafter. And they are now Published, in order to carry forward more extensively the same good End.

The Preface.

It hath been long my Opinion, that the Bad Lives of Christians are not owing so much to their Ignorance of what is truly Evil, and Sinful, as to a certain secret Hope of God's Favour, built upon something separated from the constant Practice of all that is Virtuous and Praise-worthy. This made me chuse to spend some time in establishing, after the most unexceptionable manner, the true Grounds upon which only it is reasonable to build our Expectations of Happiness ; and in demonstrating the great Danger and Weakness of depending on any other Methods. My chief Study hath been to do this, not only by the most convincing Arguments, but with the greatest plainness of Expression : having had no other View, either in the Choice, or Prosecution, of this Design, but that of being useful, in a matter of the highest Importance. And if these Sermons shall, through God's Blessing, either awaken, or confirm, in any Christians, a true Sense of Religion, and of the great Design of Christianity ; I shall have a Satisfaction within, hardly to be expressed in Words.

I have made them of such a Length, that any one of them may be read, either in the Family, or the Closet, within the compass

The Preface.

compass of half an Hour. And because they will most probably, as they are designed, be read, every one, singly in it's Order; I have therefore endeavoured rather to make, than to avoid, the Repetition of such things, as either are of so great importance, as to be equally Necessary on several Occasions; or serve to make every Discourse, by it self, the more complete and useful.

I am very sensible of the Obligations I lie under, to contribute my utmost towards your right Understanding, and conscientious Practice, of true Religion. It hath pleased God, by a particular Providence, to make my Power to serve you much less than my Will: nor am I insensible of my many Imperfections in the discharge of those parts of my Office which I am still able to perform. But of this you yourselves are Witnesses; (and these Sermons will be some Testimony of it to the World;) that the Points which I have chiefly, I may say constantly, inculcated upon you from the Pulpit, have been the great, undisputed, Duties of the Gospel, and the indispensable Necessity of an Holy Life. You see, I would willingly find out something that might atone a little for my Defects in

The Preface.

*other parts of my Office : and I can think
of nothing better than this, that I have
carefully endeavoured to point out to
you the true way to Heaven. Nor can
I possibly give you a greater Demonstration
than this, how truly I desire your Happi-
ness ; and how sincerely I am*

Your Faithful Friend,

And Servant,

BENJ. HOADLY.

CON-

CONTENTS.

SERM. I. II. III. IV. V.

Concerning the Terms of Acceptance with God, &c.

LUKE X. latter part of the 25th Verse.

Master, What shall I do to inherit eternal Life ? P. 1, 21, 41, 63, 87.

SERM. VI. VII.

Concerning an Universal Obedience to the Law of God.

St. JAMES II. 10.

For whosoever shall keep the whole Law,

Contents.

*Law, and yet offend in one point,
is guilty of all.* 109, 131.

S E R M. VIII.

Objections against the Possibility
of the Pardon of some Sinners,
answer'd.

HEBREWS X. 26, 27.

*For if we sin wilfully, after that we
have received the Knowledge of
the Truth, there remaineth no more
Sacrifice for Sin : but a certain
fearful looking for of Judgment,
and fiery Indignation, which shall
devour the Adversaries.* 153.

S E R M.

Contents.

S E R M. IX.

The Mistake of relying upon Faith,
considered.

E P H E S I A N S II. 8.

*For by Grace are you saved through
Faith ; and that not of your
selves : it is the Gift of God. 179.*

S E R M. X.

The Mistake of relying upon Ex-
ternal Performances, considered.

R O M A N S X. 13.

*For whosoever shall call upon the
Name of the Lord, shall be saved.*

203

SERM.

Contents.

S E R M. XI.

The Power of Charity to cover
Sins, considered.

1 P E T E R IV. 8.

*And above all things have fervent
Charity among your selves : for
Charity shall cover the multitude
of Sins.*

225

S E R M. XII.

Of Relying upon the Merits of
Christ, for Salvation.

1. J O H N. II. part of the 1st and
2^d Verses.

*If any Man sin, we have an Advo-
cate with the Father ; Jesus Christ
the Righteous : And He is the
Propitiation for our Sins.*

247.

S E R M.

Contents.

SERM. XIII. XIV.

Mistakes about Man's Inability,
and God's Grace, considered.

2. C O R. III. 5.

*Not that we are sufficient of our
selves, to think any thing as of
our selves: but our Sufficiency is
of God.* 269, 289

SERM. XV.

The true, and false, Notions of
Repentance, considered.

A C T S III. part of the 19th
Verse.

*Repent ye, therefore, and be con-
verted, that your Sins may be
blotted out.* 311

SERM.

Contents.

SERM. XVI.

The Example of the Thief upon
the Cross, considered.

L U K E XXIII. 42, 43.

*And He said unto Jesus, Lord,
Remember me when thou comest
into thy Kingdom.*

*And Jesus said unto Him, Verily,
I say unto Thee, To day shalt thou
be with me in Paradise.* 337

SERM. XVII.

Upon the same Subject : and upon
the Danger of trusting to a
Death-bed Sorrow. 365

SERM.

Contents.

SERM. XVIII.

The Parable of the Labourers in the Vineyard, explained : together with the great Danger of delaying Amendment.

MATTH. XX. 1, 2, 3. &c.

For the Kingdom of Heaven is like unto a Man that is an Householder, which went early in the Morning to hire Labourers into his Vineyard, &c.

397

ERRATA.

~~The Table of the Contents is~~
~~the Vinograd explained: to-~~
~~gether with the great Danger~~
~~of delving into~~

ERRATA.

PAG. 46. Line 1. for laying down, read offering to
 their View. p. 75. l. 6. after but, add, conceive
 and. p. 79. l. 1. after Moments, add, conceive and:
 p. 88. l. 27. before them, put, the Terms of Salvation
 laid down in. p. 89. l. 25. after Men put; and instead
 of as, read nay ib. l. 26. instead of to pass, read, since
 it hath passed, p. 93. l. 12. after pray, add to. p. 96.
 l. 20, 21. instead of, in all other Cases, read, likewise
 when He doth not. ib. l. the last, for hath now, read, had.
 p. 102. l. 22, for Fellow, read, Fellow-Servant. p. 117.
 last Line but one, read, other Sins, as well as this, are
 forbidden; p. 122. l. 18. for to, read for. p. 148. l.
 19: after have, add, of Evil in us, p. 150. at bottom,
 after deep hue; to the end of the Sentence, read thus,
 and what will indeed be the greatest Aggravation of our
 continuing in our Vices. p. 175. l. 9. for of read for.
 p. 227. l. 18. blot out not. p. 298. l. 28. for much,
 read wholly. p. 305. l. 24. blot out, in one passage. p.
 315. l. 10, for his, read Christ's. p. 320. l. 2. read
 certainly. p. 322. l. 26. blot out Him. p. 330. l. 10,
 11. read and how likely He is to arrive.

Concerning the Terms of Acceptance, &c.

SERMON I.

LUKE 10. latter part of the
25th Verse.

*Master, What shall I do to inherit
eternal Life?*

THIS is the Enquiry of one Serm. I.
of the Students and Inter-
preters of the *Law* of *Moses* :
who, hearing of our Lord's
Behaviour, and Pretensions to so great
a Character as that of the *Messiah* sent
by God to instruct Mankind in the right
way to Happiness, came, amongst others,
either out of Curiosity, or some worse
Principle, to try what Answer he would
give to so important a Question as this
in the Text, *What shall I do to inherit
eternal Life?* i. e. What are the great
points of Practice, which can recom-
mend

Sermon. I. mend me, who am a *Jew*, and adhere
 ~~~~~ to the *Law* of *Moses*, to the Favour of  
 God? For by our Lord's Answer it is  
 plain, that this *Question* related to the  
 chief practical Duties of Religion; and  
 that it was not our Lord's Design to  
 give him a particular Account of the  
 Conditions of Justification, and Terms of  
 Acceptance, which *He*, and his *Apo-*  
*stles*, were in due time to lay open to  
 the World. For he appeals to the *En-*  
*quirer* himself, what the great Precepts  
 of his *Law* were; and afterwards de-  
 clares that an exact observance of those  
 two comprehensive Duties of loving  
 God, and our Neighbour, would enti-  
 tle him to *eternal Life*: Duties, so  
 comprehensive indeed, that to them  
 may be reduced all that is good in any  
 Religion in the World, and all that can  
 possibly render us acceptable to God.  
 But though this summary Declaration  
 answered well our blessed Lord's Pur-  
 pose at that time; and was a sufficient  
 Reply to the present Enquirer: yet it  
 was the great business of his Divine  
 Mission to enter more particularly into  
 this *grand Debate*; to promulgate to  
 the World more expressly, and more  
 fully, those *Terms*, and *Conditions*, upon  
 which



This is my Design; and what I propose to do as fully as I can: as well by laying down *positively* what is the true answer to this *Enquiry*; as by considering and refuting those false *Answers* which Men have framed to themselves, from their own vain Wishes, fortified with some mistaken and misapplied Passages in the Word of God. But, before I come to the main Design, it is very expedient,

I. To propose distinctly what the great *Question*, and *Enquiry* is, which concerns *Us*, who have taken upon our selves the Profession of the *Christian Religion*; and continue in that Profession: that so the *Answer* to it may be the better understood.

II. To consider the great importance of this *Enquiry*; and the hazard of mistaking in it: that we may be the more solicitous to find out the only true account of this matter; and the more guarded against any Deceit and Delusion in a business of such moment.

III. To show the only method of coming to a true Resolution of this *Question*; and where it is that we may expect such an account of this Affair, as we may safely, and securely, depend upon. Now,



Serm. I.

I. The great *Enquiry*, in which we are concerned, is this, What it is that the *Gospel* requires of Men, who believe in Jesus Christ, and profess his *Faith*, and own him for their *Master*; in order to their acquittance from any wilful Sins, of which they have at any time been guilty, during their profession of his Religion; and to their final Justification before God at the Day of Judgment; and to their eternal Happiness after this.

That many *Christians* do fall into great and wilful Sins after their *Baptism*; after their knowledge of the Truth; and after they have taken upon themselves the profession of their most holy Religion; is matter of daily Observation, and of daily Experience. That the very best have not, in every part of their past Lives, done exactly what they know they ought to have done; that, in some past Instances or other, of Thought, Word, or Deed, they have had experience of some sudden Passion, or some latent Weakness, which, by a greater degree of constant Watchfulness, might have been prevented; is likewise evident: and by themselves always made matter of Confession and Humiliation.

That



which Almighty God, for the sake of *Serm. I.*  
 what He undertook to do and suffer in  
 this World, will accept Mankind, and  
 make those happy, who cannot pretend  
 to a sinless, and perfect Obedience to  
 his Laws, but stand conscious to them-  
 selves of many past Transgressions of  
 them. Since therefore, this was the pro-  
 fessed business of *Him*, in whom we be-  
 lieve: it becomes us all, if we have any  
 thoughts of Happiness, to address our-  
 selves to the same Person, with a very  
 serious Curiosity; and to enquire what  
 it is that is expected at our Hands, in  
 order to our Justification, and final ac-  
 quittance from the guilt of our Sins, at  
 the great Day. This is the *Enquiry*,  
 that is of the utmost importance to us.

But it will be proper here to ob-  
 serve, that, with respect to such as  
 have been educated in any other false  
*Religion*, or *Worship*, and have contra-  
 cted the guilt of many Sins, the first  
 part of the *Enquiry*, and of the *Answer*  
 to it, will be somewhat different from  
 what it is, with respect to such as have  
 been educated in the knowledge and  
 belief of *Christianity*, and taken the  
 Profession of it upon themselves; and  
 after that contracted the guilt of wilful  
 Sins,



Serm. I. Sins : as may appear to any who seriously consult the *New Testament*. For the *first Enquiry* there made by such as were at any time touched to the Heart, and uneasy under the consciousness of their former Sins, was, how they should be saved from this guilt which they had already contracted ; or what they should do to be acquitted from these Sins committed in their former State. And the *Answer* we find was, that their receiving Christ for their Master ; their first Faith, and believing in him, should have that wonderful Efficacy with Almighty God, that all their past Sins committed before this *Faith*, should be cancelled ; and *they* looked upon as just persons, with respect to all that was past.

This matter of the *Heathen* and *Jewish* World being justified, or acquitted from all past guilt, by their *Faith*, or belief in Jesus Christ, having been strenuously asserted, and fully expressed by the *Apostles*, and especially St. Paul ; many weak and unstable Men have built such Notions upon this as have been, and may be, of pernicious consequence to *Christians*, under the Gospel-State, and after they have received and  
pro-



professed this *Faith* in *Christ* : arguing Serm. I.  
as if a strong *Faith* or *Confidence* in *Je-  
sus Christ*, and his Merits, would do  
all ; acquit from all Sins ; and render  
the wicked Christian spotless at last ;  
and present him blameless before the  
Throne of God. Whereas it is mani-  
fest that, after this *first Justification*,  
and acquittance, was obtained by means  
of believing in *Jesus Christ* ; this very  
believing, or *Faith*, brought the belie-  
ver under the most strict Obligations  
imaginable ; more in Number, and se-  
verer in their Nature, than the Man  
was under before ; and these bound  
upon him under the penalty of God's  
eternal Displeasure. This is as plain  
in the *New Testament*, as Words can  
make it. But of this *Justification*  
which professed *Christians* expect at any  
time to be wrought for them by *Faith*,  
or *Confidence* only, I shall have occasi-  
on to speak more in the farther prose-  
cution of my present Design. At pre-  
sent I will only observe to you, that  
when it is enquired in the *New Testa-  
ment*, what shall we do to be saved ? and  
when it is answered to the *Enquirers*,  
or laid down, that *to believe* and *to be bap-  
tized*, or that *Faith* will save them,



Serm. I. or the like ; it is only meant, that they  
who do not believe already shall be acquitted from their past Sins, or saved from the guilt of them, by believing, and coming into the *Terms* required by the *Gospel*; or that the first step to their Salvation, and that which will put them into a safe way, is *Faith*, or taking *Christ* for their Master, and being entered into his Religion. Or else, *Faith* is taken for the whole *Gospel-method*; for the whole of what is required in *that*: and so, it is the intent of these Expressions to signifie that it is this method which only can save them; not the *Law* of *Moses*, or the Institutions of the *Heathen* World, in which they had before been educated. And it is plain that all this related to such only as had not before professed, or taken upon themselves, the belief of the *Gospel*; and toucheth not the *Case* in which we are concerned, who have been educated in this belief, or long professed it. *Christians* of later Ages are generally of this sort: and it is their own case, and condition, not that of others, about which their *Enquiry* ought to be; and which it concerns the *Ministers* of the *Gospel* principally to consider.

This



That there is a method of Reconcilia- Sermon. I.  
tion proposed in the *Gospel* to both  
these sorts of *Christians*; and *Terms*  
laid down in it, on which *Christian Sin-*  
*ners*, if I may so speak, shall be accep-  
ted and acquitted, is plain from many  
Exhortations in the *New Testament* to  
such *Christians* as had sinned; and from  
the Behaviour of the *Apostles* with re-  
spect to such; as well as from the Ab-  
surdities following from the contrary  
Supposition: which would render the  
*Gospel* a most ineffectual Institution,  
debarring every individual professor of  
it, upon one single, sudden, wilful  
Transgression, from all future Hopes  
of Happiness; (and *who then can be*  
*saved?*) or a most pernicious Institution,  
turning every *Christian* into a desperate  
Sinner, by allowing no Hopes of any  
benefit from his recovering himself.

But whatever *Terms*, or *Conditions*  
are allowed us, after relapse into Sin,  
or continuance in it, we know they  
are granted, for the sake of *Jesus Christ*;  
in consideration of what he did and  
suffered for this very purpose, that these  
*Terms* and *Conditions* might be granted  
to *Christians*. This therefore, I say,  
is the *Question* about which our greatest  
Concern



Serm. I. Concern is to be employed, What those *Terms* and *Conditions* are, on which, for the sake of *Jesus Christ*, God will acquit us of our Sins, and at last make us eternally happy. For tho' it be for the sake of *Christ*, that He will do this at all ; yet he expects something at our own Hands : And it is upon such and such *Conditions* only, that for *his sake* He will accept us ; without the performance of which He leaves us no room to hope for any Benefit from the Merits of *Christ*. What *Christ* hath done ; and the Price he hath paid, is only in order to the settling these *Conditions* : but what we are to do, according to this *Treaty*, and *Compact*, in which he is the *Mediator* ; this belongs to us to enquire after.

II. The importance of this *Enquiry* plainly appears from the account of it, which I have now given. Our acceptance with God ; our Justification ; our acquittance from the guilt of our Sins ; our final and eternal Happiness, depend entirely upon our due Apprehensions, and effectual Sense, of this matter. If we employ our Minds seriously about it ; and come to settle in them true Notions, and a just account of it : it will



will be the Fountain of all Happiness Serm. I.  
to us; and the Foundation of such a Pra-  
ctice, and such a conduct of our Lives,  
as will end in Glory, and Peace for  
ever. And the importance of it is en-  
larged, and heighten'd, when we con-  
sider the vast and unspeakable Danger  
of mistaking in this *grand Enquiry*;  
that if we do, through Prejudice, or  
Passion, or love to this World, or fond-  
ness for carnal Pleasure, entertain wrong  
Notions of this Affair, they will lead  
us into a wrong method of Action, and  
conclude us at last under inexpressible  
Misery: the Misery, not only of depri-  
vation, or being debarred from the  
Happiness of Heaven, and the Com-  
munications of God's Favour; but that  
of enduring positive Torments, the  
Wrath of God, and the Punishments  
threatned by his *Son* in the *Gospel*.  
The consideration of this made our  
Lord so earnest to free the Minds  
of Men from all false Surmises about  
the great business upon which he came  
into the World: that neither *Unbe-*  
*lievers*, nor *Believers*, might mistake his  
Errand. The consideration of this made  
the *Apostles*, and particularly *St Paul*,  
so frequent in their Warnings against all  
Incli-



Serm. I. Inclination to be *deceived* in this matter : well knowing that *Christians*, even in those first Days, were in great danger, from the inward Motions of their own Lusts and Passions, and the outward Hardships of *Persecution*, to be misled by such false *Apostles*, and false *Teachers*, as would sooth their present Inclinations, and flatter them into vain and delusive Hopes.

Let not therefore any thing either within us, or without us ; let not any thing of this World ; (Profit, or Honour, or Pleasure,) lay a Bias upon our Minds in this *Enquiry*. Neither Profit, nor Honour, nor Pleasure can, in the least avail us, when we have made the fatal mistake : nor can any present Gratification countervail the loss of all Happiness to all Eternity. What therefore can induce us to be so careless, or so weak, as to be willingly imposed upon in a *Question*, upon the just Resolution of which *Eternity* depends ; and the false account of which once permitted to enter into our Minds, must draw after it more Misery, and Unhappiness than we can now conceive ? Since therefore it is an Enquiry of such vast, and unspeakable importance ; let us

III. Con-



III. Consider the true Method of Serm. I. coming to a Resolution of this *grand Question*; and where it is that we may expect such an Account of this Affair as we may safely, and securely depend upon. Now, it being a Matter of infinite Grace and Mercy that Almighty God will enter into any *Treaty* at all with a sinful World; or come to any *Terms* with his rebellious Subjects: it is very evident that the Persons immediately commission'd by him, or by the *Person* whom he sent into this World upon so good an Account, are those only, on whom we can safely and with Honour rely in this Affair. It depended on his Will, to make the *Conditions* what he should think agreeable to his own unalterable Perfections, and to the eternal and unvariable Nature of Just and Right. To promulgate these Conditions, and to give an Account of these *Terms*, He sent *Jesus Christ* into the World: who in his Life-time did it, as fully as was requisite to his present Design; and, for the same End, immediately commission'd his *Apostles* to preach the glad Tidings to the whole World, and to lay open more fully these Terms; and conducted them by an infallible Spirit, to  
secure



Serm. I. secure them from all Error in this Matter. Whither then should we go but to him: for *he hath the Words of Eternal Life?* and to his *Apostles*: for they were the *immediate Embassadors* of Christ, *beseeching us to be reconcil'd to God*, and preaching the *Conditions* of this Reconciliation? It is in the *Preachings* of Christ himself, and in the *Writings* of these *Apostles*, that we can securely hope to find the only Account of this Enquiry that will avail us any thing.

As for our selves, and all others, who succeed in teaching, and feeding the Flock of *Christ*; we cannot pretend to any *new Revelations*. It is our Business only to explain the *old*; to convince Men of any Errors disagreeable to the written Word of God; and to lay before them, in the best manner possible, what is contain'd, and propos'd in it. We cannot make the *Terms of Salvation* what we, or any others, may wish. They are fix'd by those who only had Authority to fix them, from God, and his Holy Spirit: and we must not vary from those who have declar'd long ago the whole Will of God. Other *Churches* may pretend to be themselves (consider'd distinctly from the *Apostles* and their



their Doctrine,) the *Ground and Pillar* Sermon. I. of *Truth*; and not only the Keepers, and Guardians of the *lively Oracles of God*: but our Church declareth the contrary, and professeth to be only the *Medium*, and *Interpreter*, by which the Will of God already settled may be made known to the People; and openly proclaims that the *Articles and Terms of Salvation* are long ago fix'd and determin'd, in such sort, that it is an invading the Province of God himself to pretend to make new ones, or to alter them into what they were not, at the beginning of the *Gospel*. Let that *Holy Church*, therefore, answer for it, that debars the People from consulting those Books which alone are able to *make them wise unto Salvation*; and imposeth upon them Traditions, and Customs, and Doctrines of her own, which make void the Will of God, and render ineffectual all his gracious Offers of Salvation to the World; that hides the true Word of God from all Communication with the Light; and teacheth those who depend upon her, to seek Salvation, and to learn the *Terms* of it from such as impose what they please instead of them. But let any *Church* upon Earth, or any *Ministers* of the *Gospel*



Serm. I. *Gospel*, pretend to what they please :  
whether they speak Truth or Falshood ;  
whether they lighten or encrease the  
burthen of these *Conditions*, or fix them  
where they ought to be ; the *New Testa-*  
*ment* is the Standard to which all must  
be brought to be tried ; and by which it  
is the Duty of all to examine, whether  
they be truly directed, or invited aside  
into paths of Darkness and Error.

The great Lines of the *Gospel*, and  
those parts of it which declare the  
Terms of Salvation, have no obscurity  
in them : but lie level to all who have  
capacity to understand what *God*, and  
*Salvation*, and *Happiness*, mean. It will  
not therefore, in this grand Affair, be a  
sufficient Apology for any, at the great  
Day of Accounts, to say that they fol-  
lowed their *Leaders* ; that they depend-  
ed upon their Doctrine ; and swallowed  
whatever they told them about the  
Will of God : because the *New Testa-*  
*ment* hath been transmitted down for  
their Use ; to teach all Christians what  
is their Duty, as well as to guide others  
in their Doctrine concerning it. The  
greatest part of it was preached, and  
written, to the *Laity* : from whence it  
appears, that they were thought Judges  
of



of what so much concerned them; and Sermon. I  
that it was their business to take their Measures of this main part of the Gospel, from such as were immediately inspired by God. The utmost that can be said for depending on any other, since that time, is, that it is probable, or to be hoped, that they will not deceive or mislead us. But how weak an excuse will this prove, when we know that our *Eternity* depends upon it; that there are Writings, which cannot deceive us; and that if we seriously and constantly advise with them, no human Error, which doth not arise from any wilful Crime in our selves, shall be charged upon us? Could you not have consulted these Scriptures, and seen whether these things were so, as your Church, or your Leaders, taught you? will be a very sufficient Reply to all who think to find Refuge, at last, in depending upon any other Authority in so weighty a matter. And were it not out of regard to some secular or by-end; out of some native laziness, or want of Desire to know the Truth, or to alter the accustomed methods of Action: no one could be so senseless as to depend upon the Word of any *modern Authority*;  
C when



Serm. I. when it was in his Power to go himself  
to the *original Covenant*. Nor would  
any Man do this in the Case of his  
worldly Concerns ; or in any point  
which might affect his *Body*, or his  
*Estate*, in this transitory World : and  
this will serve to condemn him for so  
great an oversight, and neglect, in a  
concern infinitely more weighty and  
important.

And if it will not avail any at last,  
that they have depended upon the  
Word of any *Church*, or *Churchman*,  
upon Earth ; much less will it avail  
them, that they have consulted with  
Flesh and Blood ; and can plead the  
Dictates of *them* against the Dictates of  
God himself. And yet it is to be  
feared, that many Men, in this *Question*,  
upon which their eternal State depends,  
instead of consulting our *Lord*, and his  
*Apostles*, what is truly required of them  
in order to Justification and Salvation ,  
turn their thoughts another way : and  
consult their own Lusts, and Passions,  
and Tempers, and Designs in this  
World, what will be the most consistent  
with them ; and how far they will let  
them go towards a Resolution of this  
*Enquiry*. But this is even to advise with  
Satan



**Satan** himself, and with all the Enemies **Serm. I**  
of God, and of a Man's own Happiness,   
what it is that Almighty God requires;  
and what it is that will bring him to  
that Happiness, which it is *their* Desire,  
he should never arrive at.

Thus have I gone over the *three prin-*  
*cipal Points* of which I thought it pro-  
per to speak, before we enter upon the  
*Debate* it self. There are some other  
*Particulars*, which are Consequences  
from *these*; and which it is likewise  
highly useful for us to consider, in or-  
der to make our *Enquiry* the more effe-  
ctual, and successful. But these I must  
reserve for another opportunity.

---



man himself and with all the Enemies seem  
 of God, and of a Man's own Happiness;  
 what it is that Almighty God requires;  
 and what it is that will bring him to  
 true Happiness, which it is now Desire,  
 he should never arrive at.

I have gone over the three prin-  
 cipal Points of which I thought it pro-  
 per to speak, before we enter upon the  
 Course it self. There are some other  
 Particulars, which are Consequences  
 from these; and which it is likewise  
 highly useful for us to consider, in or-  
 der to make our Enquiry the more effe-  
 ctual, and successful. But these I must  
 reserve for another opportunity.

SEE

C

Happiness; though it is  
 acknowledged as such by the  
 made this Enquiry, and  
 on that, and becoming our



*Concerning the Terms of Acceptance, &c.*

## SERMON II.

*L U K E 10.* The latter part of the 25th Verse.

*Master, What shall I do to inherit eternal Life ?*

**I**N my former Discourse I observed Serm.  
to you, that this was the curious II.  
*Enquiry* of a Student of the *Law* of   
*Moses*, in order to try what answer  
would be given to so important a *Que-*  
*stion*, by our blessed Lord, who appea-  
red in the World with the Character of  
the *Messiah*, sent by God into it, to  
instruct Mankind in the right way to  
Happiness ; though not received or ac-  
knowledged as such by the person who  
made this *Enquiry* : and that it was  
our Duty, and becoming our Professi-  
ons,



Serm. ons, who believe in *Jesus Christ*, as one  
 II. sent on so gracious an Errand, to make  
 the same *Enquiry*, with all the serious  
 Solicitude which a Business of so vast  
 Importance requires. And, in order to  
 proceed successfully in the *Enquiry*,

1. I laid down carefully and distinctly the *great Question*, as it concerns us of later Ages; who are generally educated in the Knowledge, and continue long in the profession, of the *Christian Religion*: viz. What are those Terms and Conditions, which are required on our Parts; and upon which, God Almighty will, for the sake of *Jesus Christ*, and of what he did and suffered to that End, forgive us our Sins, committed during this profession of the *Christian Religion*, and finally justify or acquit us at the great Day, and make us afterwards eternally Happy? This, I told you, is the Enquiry in which we are concerned: which it is of infinitely more importance to us to regard than any other thing in the World.

2. I urged some Considerations proper to make us sensible of the great importance of this Enquiry; and the great hazard of being misled, and mistaken in



in it : and this in order to make us truly serious, and truly solicitous not to be imposed upon, in this grand Affair. Serm. II.

3. I shewed you that the only secure Method of proceeding, and the only safe way of coming to a Resolution of this *Question*, is to consult the *New Testament* our selves, in which we have a plain and full Account of what our blessed Lord himself, and they who were immediately commissioned by Him, declared concerning this Matter ; and that all other ways and methods are unsuccessful, and full of danger. But I then told you likewise, that, in order to our arriving at a true Account of the important *Question* now before us, there were some other particulars that deserve to be carefully observed : and though these be indeed but so many consequences from the forementioned Heads ; yet, I cannot but think it very well worth our while distinctly to propose, and consider them. As

1. That the *Terms of Salvation*, and *Acceptance* with God, are what He hath made them : and of so inflexible a Nature, that it is not in our power to bend, or alter them, as we please, into



Serm.

II.



what Shape, or Nature, we think fit. And this is plain: because it did not belong to us to contrive or frame them; but to the Supreme Lord of all things. It is *He*, to whom it belongs to propose a method of Reconciliation to his Creatures; and *He* alone, whose Office it is to fix the conditions of this Reconciliation: because He alone knows what is in all respects fitting, and agreeable to the eternal Laws of Reason, and Wisdom; of which we our selves could not be proper and impartial Judges. *He* hath, by Virtue of his Wisdom, Goodness, and Power, an undoubted Right to give us new Laws; and to lay upon us the Conditions of a *Second Covenant*, as well as of a *First*: But we have no Right, either from Wisdom, or Power, to give Laws to Him; or to fix the *Terms* proper for him to accept.

If therefore he hath offered any particular Terms and Conditions, upon which he will accept us; if He hath sent his *Son*, and his *Apostles* to lay open these *Terms*: here we must rest, and remember that it is not our Business to attempt any alteration of these *Terms*; and that it is the most fruitless as well as arrogant Imagination to think



think of doing it. Invain doth any Mortal wish, or desire, them to be other than what they are determin'd to be in his Will: and invain will it be for the greatest or wisest of us all to attempt to accommodate and bend them to our *Schemes*, or our Inclinations. The *System* of *Christianity* was long ago fram'd, and the *Scheme* of Salvation laid, in the Breast of the Almighty, as it was design'd in Time to appear: and this *System* hath long ago been written by the *Evangelists* and *Apostles*; and this *Scheme* hath long ago been proposed in the *New Testament*, for the Benefit of all who are in a Frame and Disposition of Mind capable of receiving Benefit. God hath there shewn us, which is the Way to the Salvation He promiseth. If, therefore, we will arrive at his Salvation; it must be in the Paths which He hath mark'd out: and we must, indeed, either not think of going to Heaven; or we must go to it, in *his* Way, and not in our own.

It is necessary to observe this, because the Generality of *professed Christians*, tho' they have Desire enough of being happy hereafter; yet it must be in their own Way: and they will not depart from



Serm. from their own Schemes, and their own

II. Wishes. Nay, they seem to think it

much more fit that God Almighty should come down to *their* Terms, than that themselves should go up to *his*. The Young Man, in the Gospel, was *not far from the Kingdom of God*, as our Lord thought: because he came to Him with some Disposition, and some Desire after Happiness. He was willing enough to be his Disciple, and to be saved by him; if the *Terms* of his Discipleship and Salvation should be found such as he could comply with. But when he found that the *Circumstances* of his professing the Gospel at that Time were such, that he must develt himself of his large Possessions; and follow our Lord with an entire Dependence upon him for the common Necessaries of Life; and share in common with him the Wants and Necessities to which He expos'd himself: he went away sorrowful; griev'd to hear that he could not be made happy by Him at less Expense, and that the Terms of his Salvation were so uneasy to be comply'd with. Thus it is with many *Professors* of Christianity in later Ages. They are, in this Sense, *not far from the Kingdom of God*, that



that they desire the Happiness of Christians, and of such as belong to that Kingdom : but then they are sorrowful to hear of the Terms plainly requir'd ; if they don't suit their present Inclinations, and designs. And so they either depart from our Lord ; and give up all Pretenses to his Favour, and his Salvation : or else they lay hold of one Pretext or other, to alter those *Terms* ; and amuse themselves with some sort of present *Peace* and Tranquility, by making them consist and comply with their own Desires, and Wishes. Let this therefore be always remember'd, that our Fancies, or Tempers, or Desires, cannot make the *Terms* of our *Acceptance* other than what they are already ; fix'd and determin'd by the *Father* of our *Lord Jesus Christ*, with whom there is no *Variableness*, nor *Shadow of turning* : who, after having view'd all Things relating to our Nature, and his own, upon the Principles of unerring Wisdom, appointed the Bounds of his own Mercy, and the Conditions of our Happiness ; neither of which is it in our Power either to enlarge or diminish.

Nor is it any other than egregious Folly for us to imagine that He himself  
will



Serm. will at last vary from his own Terms ;  
 II. and, after He hath declar'd and promul-  
 gated Rules, by which he assures us He  
 will be govern'd in the Distribution of  
 his Love and Favour, to flatter our  
 selves that he will depart from these  
 Rules, for *our Sakes*, who would not  
 depart from our own unreasonable  
 Practices either for *his* Sake, or *our own* ;  
 and that He will adapt his Proceedings  
 at last to *our* Practice, in Pity to *us*, who  
 would not adapt our Practice to *his* Laws.  
 And yet I know of but this one Way in  
 which any Alteration, or Abatement,  
 or *new Modification*, of the *Covenant* of  
*Grace* can be hop'd for ; viz. that God  
 himself will at last new model it, and  
 alter it into some other Form: the Weak-  
 ness of which Imagination I shall have  
 occasion hereafter more fully to lay open.  
 At present I make this Observation, that  
 the *Terms* of *Acceptance* are establish'd,  
 and unalterable ; as God himself hath  
 fix'd them in the Gospel: because un-  
 less we be persuaded of this, all our  
*Enquiries* after them will be only so  
 many Speculations, and fruitless Sear-  
 ches ; rather serving to satisfy Curiosity,  
 than to direct Practice. For if we enter-  
 tain a Thought, that those *Terms*, tho'  
 so-



solemnly settled, and solemnly promul- Sermon.  
gated, by the Son of God and his Apo- II.

stles, may be again altered, and changed into something more agreeable to us, and more consistent with our ways; the *Gospel* can have but little, very little, effect upon our Minds, under the powerful Assaults of any considerable Temptation. Pleasure, Honour, and Profit, will work strongly upon a Mind fluctuating in uncertainty about the Consequences of things; or made unstable by the flattering Hope that the Consequences at last may not be found so terrible as they are represented in the *Gospel*. But if we be possess'd before hand that *such* are the *Terms* of *Acceptance*, as the plain Declarations of the *New Testament* make them; and that *such* they will be found at last: then our serious Enquiries after them will have a great and powerful Influence upon our Conduct; and be of more force than the Efforts of Flesh and Blood, or the Insinuations of this transitory World. But,

2. Another very *necessary Rule* to be observed in this important *Enquiry*, is, that all preconceived Notions of our own; all the Impressions of Education;  
all



Serm. all the Inclinations of Sense ; all the In-

II. fluences of Temporal Interest, and every thing that may cast a Cloud before our Eyes, or prevent our seeing or receiving the Truth, must be disregarded, in comparifon of any one plain Declaration of the *New Testament* upon this Head. This is fo necessary, that it is invain to fearch after any Truth ; unless all Prejudices, and evil Habits of Thinking, or Acting, inconsistent with it, be laid afide, and for the prefent disregarded. And much more necessary is it in this moft *Important Enquiry*, that our Minds fhould lay afide *every weight* which will incline them againft Truth, and weigh up the contrary Balance in which that inestimable Jewel is tryed ; that we fhould be perfectly willing to find that *True*, which is *True*, whether we find it or no ; that we fhould be as free as poffible from the Biass impress'd upon the Soul, by Former Schemes received upon the Authority of others, or by Evil Habits built upon our own Sin and Folly ; that we fhould go to thofe Books in which the Account of this is laid before us, with Hearts difpofed to Truth ; and indifferent whether this Account fhall be found to contradict



contradict our former Notions, and Practices, or not. Serm. II.

The force of Passion, and Prejudice, against *Truth* is so great, that Men tolerably well skill'd in that sort of Learning, may sometimes be hindred from seeing even the plain Truth of a *Mathematical Demonstration*, by some private Resentment, and secret Pique against others : in which Science there is no complaint of indeterminate Ideas, or obscure Expression. In like manner, set a Man about the Enquiry we are now speaking of, who hath been used to a way of thinking at second hand ; and is in love with the Notions received from others, tho' never so false : his Labours shall be found to tend to little, unless it be to strain the obscure Passages into a Sense agreeable to his own Notions ; whilst the plain ones are neglected. Or, set a Man about this Enquiry, immersed in this World ; embarrass'd with a sordid love of Gain, or Honour ; or captivated by Lust, and sensual Pleasure : and how hardly will He, if at all, receive any thing, as the Will of God, inconsistent with his present Views ? What a Bias will his own Wishes, and his perverted Will, clap upon



Serm. upon his Understanding ? and how

II. many Ways will He find, if He have any  
 Thoughts of Religion at all, to reconcile the plainest contrary Declarations of God's Will to his own State, and his own Hopes ? This makes me say, that if we would make the *Enquiry* with Success, we must be willing to find that true which is so ; and that we must renounce to all our own Wishes, or Hopes, or Desires, whether founded upon former *Notions* infused into us by others ; or upon former *Practices* indulged by our selves.

Nay, how weak ; how unreasonable ; how injurious, and pernicious a thing is it to be otherwise dispos'd ? For we make not *Truth* : but it is what it is, and what it ever will be, whether we receive it, or not ; and, when plainly propos'd to us, it is our Condemnation, if we reject it, or prefer any thing before it. And if we have been engag'd in such a Habit of Sin as may incline us to one side more than another : the farther we go in this Way, by establishing this *Habit* of evil *Practice* by an *Error* fixed in the *Understanding*, we are so much the more deeply engaged in a Course of Ruine ; and so much the more



more irrecoverably lost. For by this means we go not in the Dark; but do as it were light, and direct our selves all along the Paths of Misery. We go securely perhaps for the present: but at last the Surprize, and Sight of our wilful Error will be the most amazing Horror, and insupportable Burthen. This should engage Sinners, that have any Thoughts of finding Mercy, to break off their *evil Habits*: because the longer they proceed in them, the more effectually will they blind their Eyes, and the more certainly will they indispose them, either to see the Truth of God's Covenant, tho' written in never so plain Characters; or to receive it to any purpose, if they should not avoid the seeing it. For nothing unqualifies Men for *Divine Truths*, of Importance to Happiness, so much as the *Habit of Sin*: nothing makes Men more afraid of, or unfit for, the *Light*, than their having exercis'd themselves in the *unfruitful Works of Darkness*.

3. Another Particular I must mention, of great use in this Enquiry, is, that we must take *all* the Declarations of the New Testament, upon this Head, into the Account; and not *some* only: and then that, if there be any seeming Variety in any of them, the more obscure must be



Serm. interpreted so as to be agreeable to the most plain, and repeated Declarations.

II.  This it is but reasonable to require: because neither our Saviour, nor his Apostles, have, in any one single Portion of the *New Testament*, laid down the several Branches of the *New Covenant*; but spoken of them, as distinct Occasions gave them Ground to do, sometimes of one, sometimes of another. Now all Things, equally declared by them to be *Conditions* of our Pardon, or Salvation, are with equal Willingness, and equal Regard, to be receiv'd by us. And this Rule will prevent all those Mistakes in us, which others have fatally run into, by attending to some single Declarations upon this Subject; to the Neglect, and Contradiction of others, perhaps more plain and intelligible. This will teach us that if one Place of Scripture attributes Happiness to one *Virtue*, or one *Act* of the Mind; and another as plainly to another; and a third to a third; and a fourth to the Performance of the whole Will of God, without mentioning Particulars: I say, this will teach us, not to overlook one Passage for the sake of another, not more plain, or more intelligible; when *all* have the same Stamp of Divine Authority; and when, without regarding *all*, we cannot pretend to



to know the whole of what Almighty God hath declared concerning this Affair. The acting contrary to this, is just as if the *rebellious Subjects* of a *Prince*, now to be restored to his Favour upon such and such *Conditions*, should attend only to one or two of these *Conditions*; and pass over all the rest, as if they were not of equal Importance, and had not the Sanction of the same Authority.

And then, supposing there should be some *Obscurity* in one or more Passages relating to this Affair; there can be no Danger to us, but in pretending to understand these, and at the same time understanding them so, as to invalidate the Design of the plain and express Declarations: and this out of a Desire to reconcile our own Practices to the Hopes of Happiness. For it is no Crime in any Christian, not to understand an obscure or dubious passage; provided he hath nothing wilful to accuse himself of, in this want of Understanding: But the Crime is, to resolve to understand it in such a Sense, as may best consist with his false Hopes; tho' it consist not at all with those plain Texts, about the meaning of which there is no Doubt.

Let us, therefore, but take into the Account the whole of what is, in several



**Term.** Places of the *New Testament*, made necessary to our obtaining God's Favour,  
**II.** and Eternal Happiness. And, if we meet with any thing which we do not perfectly understand upon this Head, let us but attend to the plain and repeated Declarations; and not presume to neglect *them* for the sake of those which are not so; or to interpret those which are not so, after such a manner as to contradict those which are so : and I dare say, we need not fear any Error in this great Enquiry. For the Terms absolutely required are plainly, and frequently, expressed : and what is so, is, in any Writing, allowed to explain what is not so; but what is not so is never allowed to be interpreted so as to contradict what is so. And therefore it will be unjustifiable and inexcusable in any one, to lay hold on any part of the *New Testament*, or any *Text* in it, which is in any respect obscure; and to oppose it to the plainest and most repeated: in order to build a *Doctrine*, or a *Scheme*, upon it, not to be reconciled to *these*; or perhaps absolutely inconsistent with them. This is not to consult the Honour of God: nor is it the way to find out the *Terms* of our own Happiness.

These *Rules*, and *Observations*, which I have now laid down, are in order to  
 your



your careful, and exact, Examination of what I design to say, when I come to lay before you the *Terms* of our *Acceptance* and *Salvation*, as they appear to me in the *New Testament*: to which I cannot now proceed for want of Time; but before which, it was necessary to commend to your Thoughts the *Considerations* before-mentioned; which will, I hope, be of great use in all your *future Enquiries* after the *Way* to *Eternal Life*. And all but little enough, or rather, I fear, too little, to make the Generality of Christians as sincere in their Enquiries, and as ready to embrace the true Answer to them, as they ought to be.

And indeed I have mentioned, and insisted upon, all these Precautions: because it is *Eternal Life* we are enquiring after; and the Favour of that God, whose Favour is better than Life, and whose Displeasure is infinitely worse than Death. Were they the Concerns of this Life, that fleeth away like a Shadow, and is not to be stop'd by all the Art, or all the Power of Man, about which we are enquiring; it would be of no such vast Importance to be solicitous about the Matter. Let *Passion*, or *Pride*, or *Covetousness* direct us; Let *Ambition*, or *Lust* blind our Eyes; an End would quickly



Serm.

II.



come, when this World could have no part in us. But yet, behold the Perverseness of mankind. Were the *Enquiry* after the Pleasures, or Riches, or Honours, of this World; had there any Person of great Sagacity, or uncommon Penetration, appeared in it, to direct them in the sure Way to these Riches, or Pleasures, or Honours, that must end with this Temporal Life: how few Mistakes should we find made even by the weakest of Men? The *Covetous* would easily understand, and make themselves perfect Masters of the Way to Wealth; the *Voluptuous* would never miss the Path of Pleasure; nor the *Ambitious*, the Road to Preferment, and Honour, and Titles. None of *them* would trust any Direction at second hand, when they could consult the Oracle it self; none of *them* would be diverted from their Enquiry by any Impulse contrary to that by which they professed to be directed; none of *them* would hazard the Disappointment of their main End, by relying on any thing but what was plainly proposed by their Guide: and all of *them* would be Proof against every Attempt used, either to deceive their Understandings, or to influence their Wills to contrary Ways.

But



But let it not always be said, that the *Children of this World* are wiser, in their *Generation*, wiser in their Pursuit, and Enquiries, after Trifles, and Misery, and Ruine; less capable of being imposed upon; more guarded and secure in their Way, than the *Children of Light*, who profess to have nobler Things in View; a State of Happiness, durable, Eternal in the Heavens, after this poor, uncertain State is at an End. If we be the *Children of Light*; if we have *Eternal Life* truly in View; and be truly inquisitive after the *Way* that leads to it; let us consider what *Eternal Life* is; how much it outweighs all that *this Life* can offer us; how much it exceeds all our present Conceptions which are formed upon very imperfect Ideas; how vastly it will recompense all the Pains, and Care, and Caution of the strictest Enquirer; how unconceivable an Happiness must be contained in the Favour of God, the Supreme and Original Father of all Things: and we shall think no Precaution too much to secure us from Mistake, whilst we are seeking our Way to it; no Care superfluous to defend us from the great Enemies of this *Enquiry*; no Pains, or Study, too great on our



Serm. Parts, in order to be fully satisfied, *What*  
 II. *we must do to inherit Eternal Life.*

~~~~~ To the Resolution of which grand  
Question I design to proceed the next
 Opportunity.

SER-

Concerning the Terms of Acceptance, &c.

SERMON III.

LUKE 10. latter part of the
25th Verse.

*Master, What shall I do to inherit
eternal Life?*

THE Enquiry which I told you Serm.
these Words gave me Occasion to III.
propose, as of Importance to Persons
educated, and continuing, in the Profes-
sion of the Faith of Christ, (in which
Number we, and all of later Ages, ge-
nerally are) is this: What it is that the
Gospel requires of Men, who believe in
Jesus Christ, and have been baptized in-
to his Religion, and acknowledge Him
for their Master, in order to their Ac-
quittance from any Sins they have at
any time been wilfully guilty of, during
their Christian Profession; and to their fi-
nal

Serm. nal Justification at the Day of Judgment;
 III. and to their Eternal Happiness after this.

And, having in Two several Discourses endeavoured to engage your Attention, and to raise your Solitude after Truth, in a Matter of such unspeakable Moment; as well as to point out to you the true Method of your coming to a well-grounded Satisfaction, (*viz.* your examining whatsoever is at any time laid before you on this Head by all the plain, and intelligible Texts in the *New Testament* concerning it, carefully laid together, and sincerely compared:) I come now to a particular Resolution of the *Question* proposed, which I think may be comprized under the four following Heads.

I. It is required of a *Christian*, who hath been a *wilful Sinner*, that he renounce, and forsake, his Sins.

II. It is required of him, that he sincerely, and with Perseverance, practise the contrary Virtues. And tho' to *these Two* all other Terms may be reduced; yet it is very proper particularly to mention Two more, *viz.*

III. It is not sufficient that the Sinner forsake the Sins of which he stands guilty before God, and amend his outward Life; but he must entirely forgive the Offenses,

Offenses, and Trespases, of others against himself: which is so necessary a Condition, that without it even those Sins which he hath forsaken shall never be forgiven him. Serm: III.

IV. In the *Case of Injustice, or Fraud, or Oppression*; it is required of the Sinner, if he ever hope for Pardon, and Acceptance, not only that he leave off Injustice for the future, and act justly, and honestly; (which alone is not sufficient;) but also that he make *Restitution*, in whatsoever Instances, he hath, by any ways or means, injured any one in the World.

These are the *four* particular *Terms, or Conditions*, upon which *Christians*, who have been *wilful Sinners*, may hope for Acceptance; and without which the *Gospel* gives them not the least Ground for such Hope. They may be all comprized in one *general Proposition, viz.* That it is required of *Christians*, who have the Guilt of any Sins upon them, to endeavour heartily, and sincerely, for the future, to practise the whole Will of God, reveled in the Book of *Nature*, or the *Gospel of Jesus Christ*: and that without this honest, sincere, and universal Obedience, they cannot hope to be accepted, for the Sake, and upon the *Terms*, of *Jesus Christ*. But it is

Serm. is fit to be more particular ; and there-

III. fore I have chosen to speak of this Matter under the *four fore-mentioned Heads* : each of which I design distinctly to consider, *first*, shewing that they are most plainly required ; and *then* shewing the Fitness and Reasonableness of them. And after we are fully satisfied concerning these, they will be so many infallible Directions to us ; and prevent all fatal Mistakes, which otherwise might be occasioned by a too great Readiness to lay hold on any obscure, or misinterpreted, Passage of Scripture for the Support of any other Notions concerning this important Matter.

These are the *Points* , I say , which I design particularly to handle. But the *Enquiry* now before us, relating, as you see, to the *Case* of such *professed Christians* as have been *wilful Sinners*, and so have need of other Conditions to be offered them, than that of a perfect, and unspotted Holiness ; it will not be an useless, or improper Digression, before I come to the particular handling of the *Points* now laid down, to consider, *who they are that may be called wilful Sinners* ; and the several *Sorts*, and *Degrees* of such as are so : that so, we may be all sensible that the very best of us may have need of some or other
of

of these *Terms of Condescension* offered us thro' *Jesus Christ*, and, for his Sake only, made *Terms of Acceptance* with God. And here, it being manifest, that all those may justly be called *wilful Sinners*, who sin, either *first*, against sufficient Light; or *secondly*, against the Dictates of their own Consciences, to the contrary: it will be proper to shew *who* they are that may be said thus to sin, either against the *one*, or the *other*. Now,

I. All those may be said to act against sufficient Light, and sufficient Evidence to the contrary, who have fair Opportunities and Abilities of knowing their Duty; who profess a Religion, and live in any particular place, or at any particular time, in which their Duty is laid plainly before them. And here I must remark that not only those *Sinners* who have attended to this Evidence, and been sensible of the Directions of this Light, may be said to sin against it; but such also, as have wilfully refused to give any attention to it, and have rejected the offers of its Direction, may equally be said to sin against it, because they wilfully refuse to pay any Respect, or Attention to it: and not only upon this account; but because they act against the Maxims which *that* is

Serm.

III.

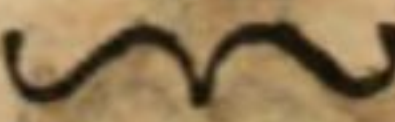


is perpetually ~~laying down~~, and which they might, if they pleased, be very well acquainted with. For no *Ignorance* that is wilful, and affected ; or that proceeds from a Resolution to guard against better Information, and is founded upon an ill-disposed Mind ; can avail a Sinner any thing, or distinguish him at all from the most wilful of Sinners. And this ought to be remarked, because many Persons seem to be so weak, as to chuse voluntarily not to be better inform'd, because they are pretty well resolved not to alter their bad Courses ; and then to imagine that their *Ignorance* will be a sort of an Excuse for their Vices : whereas this sort of *Ignorance* gives the Man all the *Essence* and *Guilt*, of a wilful Sinner ; nay, and makes Him a Sinner against that very Light and Evidence, to which He wilfully refuseth to attend. So that, with respect to persons who have professed to believe in Jesus Christ, and to receive Him for their Master, (of whom we are now particularly speaking) it may be affirmed that, not only *they* sin against the Light of His *Gospel*, who, at the very time of their committing Sin, know, and are sensible, that the Action they are going about is condemned by his *Gospel* ; but also *they* who, after having
pro-

professed Faith in Him, are wilfully careless, and negligent in their Enquiries after his Will, and chuse, upon very bad Principles, rather not to know, than to know, the Rules which He hath laid down. For this, I say, is manifestly sinning against the *Light* of that Gospel, which they wilfully refuse to consult, or attend to, upon a Suspicion that it may disturb them in their present Course; and consequently upon a Resolution of continuing in it without that Disturbance.

These Two sorts of Christians therefore are *wilful Sinners*: such, as sin against the *Rules* of the Gospel, knowing that they condemn their Practice at the very time of their sinning; and such likewise, as sin against those same Rules, with an *Ignorance* which proceeds from a perverse and deliberate Desire of being undisturbed in their Course, and in which they wilfully entrench themselves, as some sort of Security against the Guilt of Sin; but which, in truth, is as great an Aggravation of it, as can well be imagined. The Difference between these *Two*, is only such a Difference as may be supposed between Two disobedient Sons of the same Father: the *one* of which listens to his Will, and hears his Commands,
and

Serm. and afterwards transgresseth them ; and

III.  the *other*, whenever His Father is going to declare his Will to Him, stops his Ears, and refuseth to hear his Voice, merely because He is resolved to go on in his own Way, without any Regard to his Will. And which of these Two is the most criminal, it is hard to determine: only that there seems more Resolution of Disobedience in the *latter*. Such Persons as I have been now describing, must not expect to be reckoned by our Saviour amongst those Servants *who know not their Master's Will, and so shall be beaten with fewer Stripes* than others: for the *Servants* meant in that Saying of our *Lord's*, are such as have not the Opportunity of knowing their Master's Will so fully as others have; not such as have the Opportunity, and wilfully refuse to make use of it.

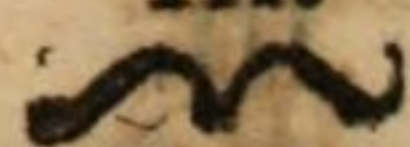
2. As there are *Two sorts of Sinners*, who may be said to sin against *sufficient Light*: so likewise, there are *Two sorts of Sinners*, who may be said to sin against their own Judgments and Consciences; and consequently, to be *wilful Sinners*. First, such as, at the very time of their sinning, perceive within themselves something which forbids that Action, and represents the Unreasonableness

ableness of it, and the Anger of God consequent upon it : and secondly, such as, tho' they have by a Custom of sinning worn off all Sense of their Duty so far as to sin without any present Disturbance, and Uneasiness of Mind at the very time of sinning; yet, before this habitual Practice of Vice, have often owned and acknowledged, or, during the Continuance of it, do, upon many Occasions, and in their most serious Intervals, judge and determine that the contrary Course of Action is truly their Duty, and what alone can entitle them to the Favour of God. Concerning the former of these, no one will doubt but that they sin against their Consciences: because they are warned, and made uneasy, by them at the very time of sinning. And, as to the latter, I think it equally certain that they likewise do the same. For they sin against that Judgment which they have heretofore often made, before an Habit of Sin had made them insensible; they sin against their own Determinations in their most serious Moods; they sin against a former Judgment of their Minds, which their Reason and Consideration hath never yet reversed, or ever determined to be false or groundless; they sin against

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that

Serm.
III.



that which was the Voice of their Conscience, when they had any awake in their Minds: and consequently, they may be truly said to sin against their Judgments, and Consciences; tho' at the very time of their sinning, they have no present Alarm, and Disturbance from them.

All the Difference between the *Two sorts of Sinners* I have now mentioned, is the same that may be supposed between Two Servants of the same Master: the one of which, having not shewn his Disobedience so often, the Master attends upon him, and directs him in his Actions, hoping to keep him, by this means, from all bad and pernicious Practices, which nevertheless he sometimes ventures upon, even under his Master's Eye; and the other, having shewn the same Disobedience, under his Master's immediate Direction, more frequently, the Master thinks it useless any longer to attend upon Him, or to warn him against any particular Action. But yet, this Servant, tho' He offends not against his Master's present express Warning to the contrary, He wilfully offends against all his past Rules, and all those Directions which He hath heretofore given him. So that his Case is worse than that

that of the *other*, in this, that the *other* hath not sinned beyond the Patience of his Master; or so as to forfeit his constant Attendance upon him: which *He* hath done, and still persists in that Disobedience. Just thus it is with the *Two* sorts of Sinners now mentioned. Before an Habit of Sin hath made it otherwise; the Man hath generally the Remonstrances of his Conscience, whilst *He* is thinking to venture upon any Vice. But Conscience may at last be supposed to be weary of that good Office; and to find it fruitless to give so particular an Attendance upon the Sinner. Yet the Sinner nevertheless sins against it, because *He* continues to sin against all its former Remonstrances; against that Judgment, and Determination which *He* himself hath formerly acknowledged to be just and reasonable; and which *He* cannot think, or prove to be otherwise, even in the Heighth of his Wickedness. So that it is manifest that *He* sins against his own Judgment and Conscience, whose Conscience hath heretofore sufficiently warned *Him* against the Course *He* pursues, and sufficiently recommended the contrary to *Him*; as well as *He*, whose Conscience still continues to do that

Serm. good Office : and consequently, that both
 III. have equally the Guilt of *wilful Sinners*.

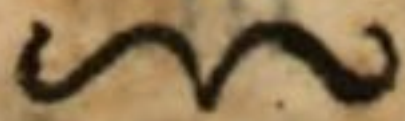
Those professed Christians, therefore, who do, in any single Action, or in any Course of Actions, transgress those Rules, which they know to be laid down in the *Gospel*; and they also, who wilfully refuse to know those Rules, merely that they may the more quietly practise what themselves think fit, both *wilfully* act against sufficient *Light*, and *Evidence*: and therefore are both certainly *wilful Sinners*. So likewise, they who do, either in any particular Action, or in any Course of Actions, sin against the present Checks and Warnings of their own Consciences; and they also, who sin against the past Determination of their own Judgments, and the serious Result of their own best Reason, tho' wholly unmindful of it just at the time of sinning, both *wilfully* sin against their Consciences; and therefore are both certainly *wilful Sinners*. And now, from what hath been said upon this Subject, it will not be improper to observe more particularly the several *Degrees*, and *Ranks*, of those who may justly be stiled *wilful Sinners*. As,

1. It is plain that in the lowest degree of *wilful Sinners* are such Persons as have a sincere Desire of avoiding all Sin; such
 as

as keep up in their Minds a warm Sense of the Guilt of it; and do, in the main Tenour of their Lives, demonstrate the Sincerity of their outward Profession of *Christianity*, by observing its Laws, behaving themselves according to its Rules, and resisting great and frequent Temptations to sin: but nevertheless are sometimes, through the Violence of some particular Temptations, hurried into such a Behaviour, and such Actions, as they know to be condemned by the *Gospel* they profess, and to be displeasing to *Almighty God*. But in this State they do not continue, or glory; but lament and abhor their Condition; and by Amendment raise themselves as soon as possible from it. These are *wilful Sinners*, in this particular Behaviour: because they do the thing which their *Consciences* condemn; and because they wilfully act, in this Particular, against the Light of that *Gospel* which they enjoy. But it is hard to call such Persons by the Name bestowed upon those whose main Course of Living is directed and governed by a quite contrary Principle. For as *they* are not denominated *good* and *virtuous*, from one or two particular *good* and *virtuous*, Actions; whilst the greatest part of their Lives is filled up with the contrary Pra-

Serm.

III.



etices: so neither can the *others* justly be denominated wicked Men, from one or two particular Commissions of Sin, whilst the main of their Lives hath been dedicated to *Virtue*; provided that by their Amendment, in those particular Instances, they have given sufficient Proof of their Repentance. But what I observe at present is this, that such Persons are, in these Actions, *wilful Sinners*, for the Reasons before given; and that they certainly stand in need of an *Act* of Grace, from *Almighty God*, in order to be certain of Pardon and Forgiveness: because they have done what they themselves acknowledge they ought not to have done; and have wilfully committed what deserveth Punishment; what they cannot justify, but are forced to condemn themselves for.

2. In the next Degree of *wilful Sinners*, may be placed such Persons as have some Sense of Religion, and some sort of Resolution of practising the Duties of it: but yet, when any considerable Temptation offers it self, yield up themselves to the Power of it; and at that time, when only they can experience the Sincerity of their own Minds, *viz.* in the Day of *Trial*, do very often wilfully fall into grievous and deliberate Sins. I do not

not suppose these Persons to be so bad as to seek out Opportunities of sinning; or to harbour in their Minds before-hand any Designs of laying hold on such Opportunities: but, thro' some great Defect, or Negligence in themselves, to be surpriz'd, by almost every Trial, into Sin; and to give themselves Proofs of little, thro' their whole Behaviour, besides the Weakness of their own Resolutions, and the ineffectual Sense they have of the Truths of Religion. Of *those*, mentioned under the foregoing *Head*, it may be said that they are sincere, and settled in the Ground-work of Religion; because they resist many Temptations, and govern the main part of their Lives by the Rules of it: but of *these*, I fear, it can hardly be said that they do both truly understand, and heartily believe, the Nature and Importance of what they profess; because whenever any considerable Trial offers it self, (which alone can prove whether a Man deceiveth himself in this Matter, or not) they find no Strength, no Assistance, in those Principles which they suppose or profess themselves to have; but always renounce them for the sake of some present Profit or Pleasure in sinning. When none, or very little, Fruit is seen to proceed from the good Seed

Term. sown ; it is a certain Sign that there is
 III. some Fault in the Ground in which it is
 lodged. But,

3. In the highest Order of *wilful Sinners*, are to be placed those who are come to such a Pitch in Wickedness, as to contrive and design Evil before-hand ; as to lay Scenes of Sin ; and to invite, or seek out, Temptations and Opportunities for it, with a Resolution of complying, and yielding to them. I cannot conceive any Degree of *Sinners* beyond this : and it will make but a small Difference in those of this *Order*, that *some* of them meet with much fewer Opportunities successful to their Wishes than *others* do. For in the Eye of God, and of Justice, *He* hath all the Guilt of Sin, who deliberates and resolves upon the Action, whenever a fair Opportunity shall offer it self to him ; and is always for more and more Sins, as more and more Occasions present themselves. That He doth not always meet with these Opportunities, may be happy to others : but is no Alteration of his own inward Guilt. For the *Guilt* of Sin lies where the *Wilfulness* of it lies ; and that is in the inward Design and deliberate Resolution : the longer Time any Person hath for the deliberating part, enhancing

hancing and increafing the *Wilfulness* of the Action. Serm. III.

Thus, in the Account of the Gospel, *Murthers, Adulteries, Fornications*, and all Sins, are condemned, as in the Heart; and proceeding out of the Heart: *that is*, as designed, and resolved upon, within. In the Eye of our *Lord*, He is an *Adulterer*, who hath deliberately resolved upon the committing *Adultery*; whether the Opportunity of doing it ever present it self, or not: And so, He is a *Murderer*, that is, He hath the Guilt of Murder before God, who hath resolved and decreed within himself, to take away his Neighbour's Life unjustly; whether He ever meet with a favourable Opportunity, or not.

And tho' Humane Governours cannot reach the Mind, or discover the secret Intention but by the outward Act; and so cannot reasonably judge of Guilt but by the outward Act: yet there is all the Reason in the World that Almighty God should always judge of Guilt by the inward Act and Design; because it always lies there, and because He knows the inward Act as perfectly (nay, much more so) as we can know any outward, or open Act. Nay, we our selves never condemn the *outward Action*, but when it appears, at

Serm. at least, to have proceeded from a bad

III. Design within. Who ever blamed a
 Machine, or Engine, or thought *that*
 guilty of Murther; because Men's Lives
 have been taken away by the Violence
 of it? Or, who ever thought a Brute
 guilty, in the Sense in which a reason-
 able Creature is so, for having been the
 Occasion of a Man's Death? Nay, who
 ever condemned a Man as deserving Pu-
 nishment, if through unavoidable Inad-
 vertence, or designing Good and Kind-
 ness, He hath proved the Instrument of
 Death to a Person, to whom He is
 known to have meant no Evil? Yet in
 all these Cases there is the *material Acti-*
on which is in all Murthers; a taking
 away the Life of a Man: notwithstand-
 ing which, *Guilt* is not supposed to
 belong to it, because there wants the
 Design, the Deliberation, and the
 Resolution, knowingly to do the
 Action. All this shews plainly that
 it is in these that the Evil of Sin
 lies; and that by these, those Men who
 have but few Opportunities of bringing
 their inward Resolutions to outward
 Acts, may be made equal in Guilt to
 those who have never so many Oppor-
 tunities of perpetrating their designed
 Wickedness; *that is*, if they have an
 equal

equal Number of the same evil Designs within, and wicked deliberate Resolutions : unless we will suppose an accidental Difference in this, that one Man's Heart may relent and alter, when the Opportunity offers it self, tho' another's do not. But of this God alone can judge : and if it be likely in some Sins, it must be acknowledged to be as unlikely in others. These are all the several *Orders*, and *Degrees*, of *wilful Sinners*, which I can think of : and to one or other of these, all that come under that Name may be reduced.

I shall only observe farther the Difference between these *Three sorts* of *wilful Sinners*, with respect to the *Habit* of sinning. For though it be impossible to define exactly what Number of *wilful Sins* shall constitute an *habitual Sinner* ; as it is, in any Case, what particular Number of Actions are necessary to denominate an *Habit*, or *Custom* : yet it is manifest that the *first sort* of Sinners cannot be called *habitual Sinners*, because the main Tenour of their Lives is governed by the Moral Rules of the *Gospel* ; and it is only in some few particular Instances of Temptation that they have been overcome, and transported from the general Bent and Biass of their Lives,

Serm. Lives, in the Course of which they have
III. triumph'd over many more of the same
~~~~~ sort of Trials, and Difficulties. It is  
manifest, in the next place, that the two  
other sorts of *wilful Sinners* may justly be  
called *habitual*: because even the better  
sort of them give themselves up to the  
Power of all considerable Temptations;  
suffering themselves to be carried by  
them into Sin; and much more frequent-  
ly yielding to the Strength of the Trials  
they meet with, than using all the Force  
of their Souls to resist and overcome  
them. But with this remarkable Differ-  
ence, that the *one* of them do not design  
or resolve upon Sin before-hand; or  
please themselves with the Thought and  
Deliberation concerning it: whereas the  
*other* sort have given up themselves to  
contrive their own Sins; to be their own  
Tempters, and to yield to their own  
Temptations.

But though there be this very great  
and remarkable Difference between these  
*Three sorts of wilful Sinners*; yet they  
agree in this, that they have all, (the  
lowest as well as the highest Degree of  
them) done what they ought not to have  
done; that they may all justly fear a  
Punishment from God, proportionable  
to their several Estates; that they all  
stand



stand in need of an *Aſſ* of *Grace*, and Favour, from the great Judge of the World; of *Terms* of *Condeſcenſion*, below those of exact and rigorous Justice: in order to their Reconciliation with an offended God; and to a well-grounded Peace, and Satisfaction within themselves. Serm. III.

The *Terms* of which *Reconciliation*, and Favour, I laid down at the beginning of this Discourse: and shall distinctly prosecute, one after another, in my following Sermons.

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## S E R-

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stand in need of an act of Grace, and  
I have from the great Judge of  
the world: at least of that great Judge below  
those great and righteous Judges: in  
consequence of their iniquities, which are  
offended God: and so a well-grounded  
accusation and satisfaction within them.

**THE SECOND PART OF THE**  
and I have, I laid down of the point  
being of this Discourse: and shall discuss  
the subject, one after another, in my  
following sermons.

**THE FIRST PART OF THE**  
I shall now discuss the first point  
of this Discourse, which is  
the first of the three points.

**THE SECOND PART OF THE**  
I shall now discuss the second point  
of this Discourse, which is  
the second of the three points.  
I shall now discuss the third point  
of this Discourse, which is  
the third of the three points.  
I shall now discuss the fourth point  
of this Discourse, which is  
the fourth of the three points.  
I shall now discuss the fifth point  
of this Discourse, which is  
the fifth of the three points.  
I shall now discuss the sixth point  
of this Discourse, which is  
the sixth of the three points.  
I shall now discuss the seventh point  
of this Discourse, which is  
the seventh of the three points.  
I shall now discuss the eighth point  
of this Discourse, which is  
the eighth of the three points.  
I shall now discuss the ninth point  
of this Discourse, which is  
the ninth of the three points.  
I shall now discuss the tenth point  
of this Discourse, which is  
the tenth of the three points.



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*Concerning the Terms of Acceptance, &c.*

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## SERMON IV.

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*L U K E 10. latter part of the  
25th Verse.*

*Master, What shall I do to inherit  
Eternal Life ?*

**T**H E Enquiry we are now upon, Serm. IV.  
is this, What it is that the Gospel  
requires of Men, who believe in *Jesus*  
*Christ*, and have been baptized into his  
Religion, and acknowledge him for their  
Master, in order to their Acquittance  
from any Sins which they have at any  
time been wilfully guilty of, during  
their Christian Profession; and to their  
final Justification at the Day of Judg-  
ment; and to their Eternal Happiness  
after this. The Answer to this Enquiry,  
in



Serm. in my last Discourse, I laid down in *four*  
 IV. *Particulars*. And I observed to you that

all *four* might be comprized in this one *general Proposition*, viz. That it is required of *Christians* who have been wilful Sinners, sincerely to endeavour for the future to practise the whole Will of God, any ways made known to them; and that without this Amendment, and sincere, universal Obedience, the Gospel gives them no Ground for Hopes of Pardon and Acceptance, and Eternal Life: but that it would be more useful to discourse upon this Subject, under the fore-mentioned Particulars. In order likewise to our knowing our own Condition, and the need we all have of some or other of these *Terms*, offered to such as have been *wilful Sinners*, I laid before you an Account of the Nature of *wilful Sin*; what it is that makes a Man a *wilful Sinner*; and what are the several Differences, and Degrees, of such as are *wilful Sinners*. And after having done this; I now come distinctly to consider, in their Order, every one of the four Propositions, laid down in my last Discourse: and this, *first*, with respect to their *Truth*; and *secondly*, with regard to their *Fitness*, and *Reasonableness*. The *first Proposition* is this,

I. It

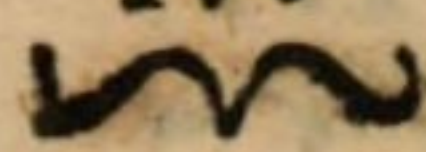


I. It is required, in the Gospel-Dispensation, of every Christian, who hath been, in any sort, or any degree, a wilful Sinner, that He renounce, and forsake his Sins. Serm. IV.

I. The Truth of this will plainly appear from the following Proofs. In general, *The Grace of God*, i. e. his Mercy in the Gospel is declared by St. Paul, *Titus 2. 12, 13. to have appeared unto all Men, teaching them to deny Ungodliness, and worldly Lusts; i. e. to renounce and have no Communication with them for the future.* And at the 14. v. Christ is said *to have given himself for us Christians, that he might redeem us from all Iniquity; in order to redeem us from the Punishment of it.* It is a faithful Saying, and worthy of all Acceptation, that *Christ Jesus came into the World to save Sinners*, saith the same Apostle, *1 Tim. 1. 15.* But then immediately mentioning himself, as an Example and Instance of this Truth, by the Name of the *chief of Sinners*, on account of his having bitterly persecuted the Church of Christ; he plainly lets us know what sort of Sinners they are to whom this Salvation is available, viz. such as have left their Sins, as He had entirely, and with the utmost Abhorrence, that great one of persecuting his



**Serm.** Fellow-Creatures for the Profession of  
**IV.** the Truth.

 In Pursuance of this main Design of Christianity, all *that name the Name of Christ* are commanded *to depart from Iniquity*, 2 Tim. 2. 19. *to have no Fellowship with the unfruitful Works of Darkness*, Eph. 5. 11. which cannot be avoided without forsaking them; *to abhor that which is evil*. Rom. 12. 9. *to abstain from all appearance*, or, as the Words signify, *every sort, of Evil*. 1 Thess. 5. 22. *to mortify their Members which are upon Earth*, under which Expression all Sin is contained. Col. 3. 5. Particularly, *He that hath stolen*, is required *to steal no more*. Eph. 4. 28. Agreeably to this, the same St. Paul, describing the Acceptance, or Justification, purchased by Christ, expresseth himself thus, Rom. 8. 1. *There is now no Condemnation to them which are in Christ Jesus*, (i. e. which believe in him, and profess his Religion) adding these Words, *who walk not after the Flesh*. And v. 12. *we, Christians, are Debtors, not to the Flesh, to live after the Flesh*: And v. 13. *For if ye live after the Flesh, ye shall die*, i. e. eternally: *but if ye, thro' the Spirit, mortify the Deeds of the Body*, (which is a Scripture-Expression for renouncing and forsaking all Sin,) *ye shall live*;



live ; that is, enjoy the Favour of God eternally. In another place, after having reckoned up the Promises of God thro' Jesus Christ, he infers, *Having therefore these Promises, dearly beloved, let us cleanse our selves from all Filthiness of Flesh and Spirit.* 2 Cor. 7. 1. that is, let us, who are Christians, if we hope to obtain the Promises of God, cleanse our selves from all Sin. Timothy is commanded to *turn away from, or disown, all such Christians as having the Form of Godliness, deny the Power thereof.* 2 Tim. 3. 5. And lest all this should not be sufficient; continual Warnings are given to such as are professed Christians, of the Danger and Eternal Punishment of Sin. They are assured over and over again by St Paul, that it is for their Sins that the Wrath of God will come upon them. Col. 3. 6. He appeals to Christians themselves, 1 Cor. 6. 9. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor other Sinners, there counted up, shall inherit the Kingdom of God.* Gal. 5. 19, 20, 21, the Works of the Flesh are enumerated to Christians, that is, all the principal Sins, of the which the Apostle tells them, as He saith He had before, that they which do such things shall



Serm. *shall not inherit the Kingdom of God: And*  
 IV. *at v. 24. They that are truly Christ's, i. e.*

 *who will have any Benefit by him, are such as have crucified the Flesh with the Affections and Lusts. Chap. 6. v. 7, 8, The Galatians are called upon again not to be deceived, and assured that God is not mocked: but that he that soweth to the Flesh, i. e. who doth the Works of the Flesh, shall of the Flesh reap Corruption. The Ephesian Christians are likewise called upon, not to be deceived with vain Words. Eph. 5. 6. and assured that because of these things, i. e. the Sins before counted up, the Wrath of God cometh upon the Children of Disobedience; and that no such Sinners as are there mentioned have any Inheritance in the Kingdom of Christ and of God, v. 5.*

All which, as it was the immediate Instruction of God, to his *Apostle*; so was it agreeable to the open Declarations of *Christ*, when He was upon Earth. In his own Account of his Proceedings at the great Day, He brings in such as professed themselves his Disciples, and had many Gifts to boast of; to whom yet he declares He will then say, *I know you not, depart from me, ye Workers of Iniquity. Matth. 7. 22.* In the Parable of the Tares growing up with the Wheat,



Wheat, (by which must be meant unfruitful Professors of his Gospel) the Tares are ordered at last to be *gathered for burning.* Matth. 13. 30. And at the 41. and 42. Verses, they which do Iniquity are to be *gathered out of his Kingdom* (to which they professed themselves to belong;) and to be cast into a Furnace of Fire: *there shall be wailing, and gnashing of Teeth.* The Angels are to *sever the Wicked from the Just*, and to *cast the Wicked into the Furnace of Fire.* v. 47. The Man in the Parable, found *without a Wedding Garment*, Matth. 22. 13. and the *unprofitable Servant*, who had not improved the *Talent* entrusted to him, that is, the Light, and Strength afforded him in the Gospel, Matth. 25. 30. are both ordered to be cast into *outer Darkness*, *there shall be wailing, and gnashing of Teeth.*

I thought it fitting to make this Matter so exceeding evident that there might remain no Doubt of it: and these Texts are so plain that there can be no Thought of mistaking their Meaning; tho' they be not so many in Number as might easily be alleged from the same Sacred Writings. And can any Christians hear all this, and not argue certainly from hence, that there is a Necessity of



Serm. forsaking their Sins, in order to any  
IV. Hopes of Pardon and Acceptance at last?

For, if it were the Design of the Gospel to teach, and influence Men to *deny all Ungodliness*; if *Christians* be commanded, upon Pain of God's Eternal Displeasure, to forsake all Sin; if it be declared, both by *Christ* and his *Apostles*, that all *Workers of Iniquity* shall certainly be excluded the *Kingdom of Heaven*: then it is most evident, that unless they forsake their Sins, and are changed from being *Workers of Iniquity*, they are not truly, and fully, *Christians*; nor shall ever be admitted to the Favour of God, or the Rewards of Heaven.

From hence therefore appears most evidently the Truth of the *first* Proposition, *viz.* That it is required, in the Gospel-Dispensation, of every *Christian*, who hath been, in any sort, or any degree, a *wilful Sinner*, that He renounce and forsake his Sins. Let us now proceed to the *second*: which will still more confirm the Truth of the *first*: *viz.*

II. It is required likewise of Him, that He sincerely, and with Perseverance, practise Holiness, and Virtue.

This is almost always, in the *New Testament*, joined to the forsaking of Sin.  
The



The Grace of God is declared to have *Serm.*  
*appeared*, in the Gospel-Dispensation, *IV.*  
*teaching Men, not only to deny Ungodli-*  
*ness and worldly Lusts, but also to live*  
*soberly, righteously, and godly in this*  
*World.* Tit. 2. 12, 13. and at the 14th v.  
 Christ is said to have given himself for  
 us, not only *to redeem us from all Ini-*  
*quity, but to purify to himself a peculiar*  
*People zealous of good Works.* Agreeably  
 to this, Christians are commanded not  
 only to *abhor that which is evil, but also*  
*to cleave to that which is good,* Rom. 12.  
 9. not only to *cleanse themselves from all*  
*Filthiness of Flesh and Spirit, but also to*  
*perfect Holiness in the Fear of God.* 2 Cor.  
 7. 1. They are told, that there is but one  
 way of running in the *Christian Race*, so  
 as to obtain the Prize. 1 Cor. 10. 24 ;  
 that nothing avails in *Christ Jesus*, that is,  
 in the *Christian Dispensation*, but a  
*New Creature*, or an Alteration of every  
 thing that is bad, Gal. 6. 15 ; or, in  
 other Words, that nothing avails, but  
*Faith which worketh by Love*, ch. 5. 6.  
 They are assured that *Faith*, or their be-  
 lieving in *Christ Jesus*, is made *perfect by*  
*good Works* ; and is *dead without them*,  
 and of no account before God. Jam. 2.  
 26 ; that *whosoever shall keep all other*  
*parts of God's Law, and wilfully and*  
*habiti-*



Serm. habitually offend in one Point, is guilty

IV. of all. v. 10; that without Holiness no  
 ~~~~~ Man shall see the Lord. Heb. 12. 14. And indeed a great part of St. Paul's Epistles is generally spent in inculcating the Moral Precepts of Religion. It is for them only, who, by patient continuance in well-doing, seek after Glory and Immortality, that Eternal Life is reserved. Rom. 2. 7. Nay, it is declared to be so far from being an Advantage to a wicked Man, that He professeth Christianity, that it had been better for such an one not to have known the way of Righteousness. 2 Pet. 2. 21: as our Lord himself saith, The Servant who knew his Master's Will, and did it not, shall be beaten with many Stripes. Luk. 12. 47.

I might multiply plain, unexceptionable Passages, without Number, declaring that the Rewards of God belong only to Righteousness; that Christians are called to Holiness; that unless they sow to the Spirit, and bring forth the Fruits of the Spirit, they must not expect Life everlasting; that, according to what they have done in this Life, so shall be their Doom: and the like. But they would all, as indeed they are, be only Repetitions, and Enforcements of that most plain and exprefs Declaration of
 OUR

our Lord himself, who best knew the *Serm:*
Terms of that *Acceptance*, which He *IV.*
 himself purchased; viz. Matth. 7. 21. ~~~~~

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven: which utterly precludes all professed Christians from any Benefit from their Religion, unless they conscientiously practise that good, and perfect Will of God, which they know to contain their Duty.

And this being the declared Nature and Design of the Gospel; this being thus evidently required of Christians, as necessary to Salvation, in many plain Passages, uncapable of any other Sense: no Christian can think any thing of Force enough to induce him to doubt of the *Truth* of what I have now laid down in the *Two first Propositions*, viz.: that it is absolutely necessary for any Christian, who hath been in any respect a *wilful Sinner*, in order to his Acceptance, and Eternal Happiness, to forsake his Sins, and with Perseverance to practise all Virtue and Holiness, whilst He hath Opportunity allowed him; and that unless He do this so as to make it his own voluntary Act and Deed, (which must be before a *Death-bed* makes

Serm. makes it impossible ;) and so, as to be
 IV. deservedly denominated, *holy, righteous,*
 ~~~~~ *spiritual*, and the like ; He cannot have  
 a *Title* to those Rewards, which in the  
 Gospel are promised to none but such as  
 are truly so.

And thus having established the *Truth*  
 of these *Two first Propositions*, upon such  
*plain Texts* as cannot be shaken by any  
 thing dubious, or obscure ; I proceed

2. Secondly, to consider, as I propo-  
 sed, those Marks of Justice, Reason, and  
 Wisdom, which we our selves may see  
 to belong to these *Two Terms* of the Co-  
*venant of Grace*, thus explained.

And here I think I may affirm, That,  
 supposing the Nature of *Almighty God* to  
 be such as it is ; at an infinite Distance  
 from all Sin and Iniquity, as well as  
 kindly and tenderly disposed towards  
 his rational Creatures ; we cannot ima-  
 gine any possible Conditions of the *Ac-*  
*ceptance* of *Sinners* to his Favour, so free  
 from all Exception, as those now laid  
 down in the Two foregoing Propositi-  
 ons. For if God will at all accept Sin-  
 ners to Mercy for the Sake of *Jesus*  
*Christ* ; it must be supposed, either, 1.  
 That He will accept them, for *his* Sake,  
 let their inward Sentiments, and their  
 outward Behaviour, continue what they  
 please ;



please; that is, that He requires nothing at all on their part towards it: Or, 2. That He will, for the Sake of *Jesus Christ*, accept them, without any Alteration in their outward Conduct and Behaviour; provided they do but <sup>conceive and</sup> express a great Sorrow and Concern that they have transgressed his Laws: Or, 3. That He will, for the sake of Christ, *once* pardon to them all their former Transgressions; or that He will forgive such a particular Number of Transgressions; after which the Sinner should have no Hope of Pardon, if He should relapse into the Commission of any *wilful Sin*: or else, 4. and lastly, That, for the sake of *Jesus Christ*, the Sinner shall be pardoned who doth, at any time, so forsake his Sins, as to bring forth, in the whole Course and Tenour of his Life, the contrary Virtues, and do the whole Will of God. These are all the *Suppositions* that, I believe, can be thought of, concerning the *Terms of Acceptance* of any who have been *wilful Sinners*. Now,

1. Let us examine the first *Supposition*, which puts the Case, as if it were declared that *Sinners* should be accepted, for the sake of *Christ*, whether they regarded his Laws, or not; whether they altered their Notions, and Behaviour, or not: and



Serm.

IV.



and what can we imagine a greater Repugnancy to all those Conceptions we have of the holy Nature of God, and of the great Law of Reason, and uncorrupted Nature? For what plainer Declaration could Almighty God make, to lead Men to think that there was no Difference between *Moral Good* and *Moral Evil*; that *Virtue* was of no account in his Eyes; and that the Distinction between *that* and *Vice*, was not worthy to be regarded by rational Creatures? This would be to make this World an Hell of Wickedness and Misery; and Heaven, at last, the Attendant upon *Vice*, which would by this means prevail over the Face of the Earth, and not upon *Virtue*, which would by this means cease from amongst the Children of Men. This is to suppose *Almighty God* descending in Offers of Mercy, in order to encourage Men, indeed, to *continue in Sin*; and causing his Son to be born into the World, I will not say, to no Purpose, but to the worst of all Purposes, *that is*, to the utter Confusion, and Disgrace of the Cause of *Virtue*. It is to suppose, either that He hath given no Moral Laws to be observed, which we know to be false; or that He hath left it indifferent whether Men will observe

serve



serve them, or no ; nay, that He hath sent his Son to assure Men that this is an indifferent Matter ; which is highly absurd. It is to suppose such an extraordinary Person coming into the World in so extraordinary a manner , for nothing but to speak Comfort to the worst part of Mankind, even whilst they continue the worst ; and not to leave them the least effectual Motive to engage them to make themselves better : which is the highest Affront we can offer to Almighty God ; who cannot be supposed, without the greatest Indignity, to visit his Creatures after so extraordinary a manner, in order to carry on a Design opposite to his own Nature. In fine, it is to suppose the Cause of Virtue left entirely unguarded ; and the main Encouragements of the Gospel to lie on the side of Vice : which, having the Inclinations and Customs of most Men on its side, wants nothing but such a collateral Assistance as this, to enable it to overwhelm the World with an irresistible Torrent.

If any ask, Who are they that ever could think thus of the *Terms of Acceptance* with God ? I may answer, All such as, (tho' they do not say it, and speak it aloud, in so many Words, yet,) think  
and



Serm. and speak, in such a manner, of the  
 IV. Merits of *Christ's* Sufferings, and the Im-  
 putation of his personal Holiness to Be-  
 lievers, as to make his *Moral Laws* of  
 none effect, and to render all *Virtue* in  
*Christians*, a poor insignificant, unneces-  
 sary Matter ; unless it be the great Vir-  
 tue of applying the Merits of *Christ* to  
 our selves : a Virtue, which *They* who  
 have most Spirits, are the most frequent-  
 ly observed to be Masters of ; and  
 which hath been too often seen to be  
 founded upon the greatest degree of  
*Confidence*, and the greatest degree of  
*Guilt*, mix'd and temper'd together by a  
 strong Fancy, and Imagination. And  
 would not this be the greatest Reflexion  
 upon Almighty God, to imagine that He  
 should propose the *Kingdom of Heaven*  
 to suffer such *Violence* ; not to be taken  
 by the *Force* of an holy and exemplary  
 Life, but by the *Force* of a groundless  
 Assurance, and a confident Application  
 of his Promises ?

2. If this be not a tolerable Suppositi-  
 on, let us examine the next Supposition,  
 I spake of, concerning the *Terms* of *Ac-  
 ceptance* ; viz : That all manner of past  
 Sins shall be wholly pardoned for the  
 sake of Jesus Christ, provided that the  
 Sinner do sometimes, and especially in  
 his



his last Moments, <sup>conceive and</sup> express a very great Sorrow, and deep Concern for them. Sermon. IV.

And here, let any one of the meanest Capacity judge, whether this be a tolerable Supposition concerning Almighty God, that He requires our Grief, or our Sorrow, for the sake of it self, whilst nothing good results from it: which is an Absurdity plainly implied in this Imagination. For all Sorrow is, for the present, Misery and Uneasiness, in its own Nature: and Almighty God cannot, in a State of Trial, be supposed to require, or expect, the least Uneasiness in his Creatures, considered as Uneasiness; but merely with respect to their better State, and greater Happiness for the Time to come. Nor doth He ever require our Sorrow, but as the beginning of Amendment, and the first Step to Reformation. But of this I shall have occasion to speak more largely, under the *Second Branch* of my present Design: when I come to examine more at length the false Hopes, and dangerous Mistakes of Men, in this Affair. I shall only therefore at present observe farther, that the Supposition we are now considering, is encompassed with the same insuperable Absurdities, under which the former laboured: viz: That Christ Jesus descended



Serm. scended from Heaven to teach Men to  
 IV. grieve, and shed Tears; that He hath  
 ~~~~~ left Virtue unaccompanied with Encou-  
 ragements, and hath bestowed his Fa-
 vours upon that which is not so much
 as the Shadow of Virtue; upon a Pra-
 ctice depending more upon a peculiar
 Temper and Constitution of Body, than
 upon any thing truly good and virtuous
 in the Mind. It is to suppose *Almighty*
God to accept, instead of Service, what
 no Father, no Master upon Earth, would
 accept; and, in one Word, it is to sup-
 pose God himself to invalidate and ren-
 der vain, every Precept of Virtue, and
 every Moral Law, from one End of the
New Testament to the other: which who
 can believe, unless one that can believe
 any thing of the Judge of the whole
 Earth? Let us therefore,

3. Examine the *Third Supposition*, viz:
 That Almighty God declares He is wil-
 ling to pardon a Sinner just to such a
 particular Term of Life, or such a par-
 ticular Number of Sins: but that if,
 after that, He shall sin wilfully; He shall
 be absolutely unpardonable. This looks
 like a very great Discouragement to Sin:
 but yet at the End inevitably leads to it.
 For what would be the Issue, suppose
 any one, after his final Pardon, should
 through

through the Violence of a Temptation, be ensnared into a wilful Sin? What would He think within himself, when He was once sure that He was in a desperate Condition? Would He not certainly find a sort of a present Refuge, in being more resolute than ever in his wicked Courses, since He could hope for no Good in breaking them off? Considering, therefore, the present Frailty and Weakness of Man; this would be a vast Disadvantage, in the End, to the Cause of Holiness and Virtue. For the promising Pardon to such a particular Number of Transgressions, or to a Course of Sin of such a particular Duration, would almost fatally influence Men, who were not of a sort of Angelical Nature, to venture so far, in some Instance or other, without Fear, or Suspicion of Danger: and all that Time the Cause of Vice would be wholly unrestrained. And then their own Weakness, and the Strength of their evil Habits, would, without all doubt, in some Case or other, carry them so much farther, as that they must come to an hopeless State: and that State of Despair of future Mercy must make them violent and resolved in their Wickedness. Thus we see that even this Supposition,

G

which

Serm. which seems to take most Care of the
 IV. Cause of Virtue, leaves it, not only in a
 ~~~~~ naked, and unguarded, but in a very  
 desperate Condition.

Nay, let us suppose that it was declared only in general, that there was a certain Number of Sins, or a certain Period of Time, beyond which God would not pardon; and not any particular Number, or Time, specified to the World: yet still most Men, it is too justly to be feared, would first be led by *Hope* to commit many Sins with a flattering Persuasion that they should not come up to that *Number*, or arrive at that *Period*; and then, when the Habit was become strong, would be fixed by *Despair* in this Opinion, that being probably got past that Number, and Period, they had e'en as good continue in their Sins, as their Inclination powerfully directs them.

Thus it appears that we our selves can discover great and considerable Inconveniencies in any other Proposal of *Terms of Reconciliation* between God, and Sinners, except that which I mentioned in the last place, and have before proved to be the *Truth* of the Matter; viz:

4. That, for the sake of *Jesus Christ*, the Sinner shall be pardoned, who doth,  
 at



at any time, so forsake his Sins, as to bring forth, in the Course and Tenour of his Life, the contrary Virtues, and sincerely perform the whole Will of God. In which Proposal, you may see, that when it is said that all *wilful Sinners*, amending their Lives, shall be accepted, there is all the Encouragement possible given to the Practice of Virtue, without making its Cause desperate, even to those who have very much neglected it for the Time past: and that when it is said that no *wilful Sinners*, without such actual Amendment of their Ways, shall be accepted, there is all the Discouragement given to Vice that can be, without throwing the Sinner into such a desperate Condition, as to tempt him to have recourse to his very Sins for Comfort.

I am not unsensible that there is this Inconvenience attending the Promulgation of Pardon and Favour, even upon these Terms; *viz:* That Men of evil Dispositions, and strong Propensions to Sin, but yet not void of all Regard to future Happiness, are led from hence to the basest Return to so much Mercy; to imagine, because all wilful Sinners are pardonable upon these Conditions, that therefore all is well, if one time or other



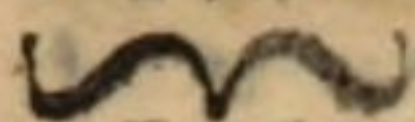
Serm. they take care to come up to them : and  
 IV. so, with the Possibility of this, they rather encourage themselves to go on for the present in the Commission of Sin, than immediately to forsake it. We find that there were some such ungrateful Persons, in the very first Ages of the *Gospel*, who basely encouraged themselves to continue in their Sins, as if it would magnify the Honour of God's Favour, to have more to pardon than they had already committed. *St. Paul* speaks with the utmost Abhorrence of this way of arguing, *Rom. 6. 1. What shall we say then? Shall we continue in Sin that Grace may abound?* That is, in order to give the Mercy of God an Opportunity of shewing it self yet more? *God forbid!* God forbid, indeed, that any should be of so unworthy a Temper, as wilfully before-hand to encourage themselves to affront their Maker, because He hath been so merciful, beyond their Deservings, as to declare that He will accept them whenever they truly turn to him.

I mention not this, in order to argue at this time with such Persons as these, who seem to be in the very next Degree to desperate and unpardonable; (which one would think sufficient to allarm any Men in their Senses;) but in order to obviate



obviate an Objection which may arise from the seeming Imprudence of openly proposing Favour upon such Conditions, *viz* : That wicked Men may be led to abuse them to other Purposes, and to their own Destruction : In order, I say, to obviate such an Objection by observing that nothing of this nature can be framed, but what they may so abuse ; that it is fit and reasonable that, in so great a Matter, something should be left to the Application of Men themselves, and to the Sincerity of their own Minds ; and therefore that this rather shews the Wisdom of the Dispensation than destroys it ; that if our Gospel be ineffectual on this Account, it is so only *to those who are lost*, that is, to Men *lost* to all Sense of *Virtue*, or common Gratitude, lost to all that is good and tolerable, and totally given up to worldly or bestial Enjoyments ; and that Men of such Tempers deserve to fall into such a Snare, and appear resolved upon Sin, whatever *Terms of Acceptance* could have been offered them. Notwithstanding therefore, that this Inconvenience may attend this peculiar Method of *Acceptance* : yet since it is excellently fitted for the Happiness of all who are truly honest and sincere ; since it hath been shewn



Serm. that much greater Inconveniencies  
IV. must attend all others that can well  
 be thought of ; and it is plain  
that *this* ariseth from an invincible  
Perversity of Mind ; this is sufficient to  
justify the excellent Contrivance of this  
Method, above all others. For infinite  
Wisdom it self can do no more than  
chuse that particular Method which is  
the best of all that are possible ; and  
hath the fewest real Inconveniencies at-  
tending it ; and is most agreeable to the  
Nature of God, the Condition of Man,  
and the *End* proposed in it.

I shall only add that, from what hath  
been said, we may learn to adore the  
Goodness of God in condescending to  
grant any *Terms* to *wilful Sinners* ; and  
to admire his Wisdom, in doing this  
after such a manner as at once to shew  
the strictest Regard to *Virtue* ; and the  
tenderest Compassion to his Creatures  
that have erred from the Paths of it.  
And God grant that we may be of the  
Number of those happy Christians, who  
embrace these Terms, and, upon them  
only, seek for Happiness and Eternal  
Life ! Amen !



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*Concerning the Terms of Acceptance, &c.*

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# SERMON V.

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*L U K E 10. latter part of the  
25th Verse.*

*Master, What shall I do to inherit  
Eternal Life ?*

**I**N answer to the *Enquiry* which I pro- Serm.  
V.  
posed from these Words, *viz.* What  
it is that is required, in the Gospel, of a  
*Christian*, who hath been in any sort, or  
degree, a wilful Sinner, in order to his  
Acquittance, and Eternal Happiness,  
thro' *Jesus Christ* ; I laid down the *four*  
following Propositions. ~

I. It is required of such an one, that  
He renounce and forsake his Sins.



Serm.

V.

II. It is required that He sincerely, and with Perseverance, practise Holiness and Virtue.

III. In order to his Acceptance, it is required not only that He forsake his own Sins, and amend his Life in other Instances ; but likewise that He entirely forgive the Offenses and Trespases of others against himself. And,

IV. In the Case of *Injustice*, it is not sufficient that the Sinner leaves off injustice for the future, so far as to do Wrong to no more Persons than those He hath already injured : but He must also, as ever he hopes for Mercy and Acceptance with God, make Restitution of what He hath at any time wronged any one of ; and all possible Reparation for the Injuries which he hath heretofore been guilty of.

The *Two first* of these I considered in my last Discourse, *first*, shewing the *Truth* of them from plain, unexceptionable *Texts* of the *New Testament*, incapable of any other Meaning ; and *secondly*, the Reasonableness, and Fitness of *the* them, considering the Nature of *God* and *Man*, above any other, which we could possibly suppose. I come now to consider the *Third* Proposition laid down, *viz.*

III. That



III. That it is required of a *Christian*, Sermon. V.  
 who hath been a *wilful Sinner*, not only  
 to forsake his own Sins, and amend his  
 Life ; but likewise entirely to forgive  
 the Offenses, and Trespases of others,  
 against himself.

This *Condition of Acceptance*, as I  
 hinted to you once before, might justly  
 have been reduced to the Two foregoing  
*Propositions* : because, Forgiveness being  
 a part of Evangelical Duty, and Implacability and Revenge sinful and criminal in their own Natures, it is impossible that a Man should forsake his Sins, which, according to the *first Proposition*, is absolutely required, without forsaking his Resolutions, and Disposition to Revenge, and Retaliation ; or that He should practise all Holiness and Virtue, according to the *Second Proposition*, without practising Forgiveness, and demonstrating himself to be of a meek and placable Temper. But since the Evidence of this Virtue hath been so much overclouded by the Passions of Men, ~~it~~ *may since it hath*  
~~to~~ pass, in many Cases, almost for a Vice ; since our Lord, and his Apostles, added to their general Exhortations concerning Repentance, and Amendment, the most particular Injunctions about this Point ; since, even under the Light of the Gospel there are too many,  
 who



Serm. who will hardly be persuaded to put  
 V. their high Resentments, and Purposes of  
 Retaliation, amongst their Vices, which  
 they are obliged, upon Pain of Damna-  
 tion, to relinquish, and forsake; and  
*lastly*, since there is so much said in the  
*Gospel* of the peculiar Necessity of this  
 forgiving Temper towards our own For-  
 giveness, and of its peculiar Efficacy to-  
 wards our Justification, it very deserved-  
 ly claims a particular Place in our Con-  
 sideration, when we are enquiring after  
 the *Terms* of our Eternal Happiness: as  
 will appear, I do not doubt, from what I  
 have to offer concerning it. And for  
 your Satisfaction in this Instance, I pro-  
 pose,

1. To shew you, from the plainest  
 Passages of the *New Testament*, that this  
 Forgiveness of others is indispensably  
 required at our Hands, in order to our  
 own Forgiveness.

2. To prevent Mistakes, I design to  
 shew you the true Meaning of what is  
 declared in any of these Texts concern-  
 ing the peculiar Efficacy of this Virtue  
 upon Almighty God towards our Ac-  
 ceptance with him. And

3. I shall shew you the great Reason-  
 ableness, and Fitness, of God's requiring  
 this



this of us ; and of our practising it, in Serm.  
its utmost Extent, and Comprehension. V.

I. I say, I design to prove the Truth  
of the Proposition laid down ; and to  
shew you that the Forgiveness of the  
Offenses and Trespases of others against  
our selves is indispensably required at  
our Hands, in order to our own For-  
giveness, and Justification.

The first Proof we meet with of this,  
is in the Sixth Chapter of St. *Matthew*,  
part of that Divine Discourse upon the  
Mount, in which our Lord designed to  
let his Disciples into the Knowledge of  
the Nature of his Blessings, and of his  
Doctrine. At the 7th Verse we find  
him teaching them a most comprehensive  
*Form of Prayer* : one Petition of which,  
v. 12. is this, *Forgive us our Debts, as we  
forgive our Debtors*. The *Debts*, by which  
we have become obnoxious to Almighty  
God, are our Sins, and Offenses against  
his Law. Accordingly, in St. *Luke*, this  
Petition is expressed thus, *ch. 11. v. 4.*  
*Forgive us our Sins : for we also forgive  
every one that is indebted to us*. This is  
the greatest Proof our blessed Lord  
could have given of the Importance, and  
Necessity, of this forgiving Temper in  
us ; that He hath put it into this very  
short Form, in which He could not ex-  
press



Serm. V.  press all Things particularly; and commanded his Disciples to ask Forgiveness of God on no other Terms, but their forgiving the Offenses of others against themselves. Forgive us, as we forgive others; *i. e.* as far, and no farther, as we do the same to our Fellow-Creatures; or, as it is in St. *Luke*, Forgive us, for we forgive all others: as if we ought not to approach God, and could not, upon the Gospel-Covenant, apply to Him for Forgiveness, unless at the same time we could appeal to our own Hearts, and declare that we were entirely disposed to forgive all others.

But because this was, to the corrupted State of Mankind, a new Doctrine, tho' eternally reasonable, and good; our Lord, for the farther Declaration and Explication of his Mind, *Matth* 6. 14. 15. immediately adds the following Words, *For if ye forgive Men their Trespases* (that is the meaning of *Debts*, v. 12.) *your Heavenly Father will also forgive you. But if ye forgive not Men their Trespases; neither will your Father forgive your Trespases.* As if He had said, Be not surprized that I put such a Petition into the *Prayer*, which I have recommended to you; so seemingly new, upon the Principles commonly received in the



the World : for I tell you that this is one main part of my Doctrine , and one great Condition of that Forgiveness, which I am to preach, and which Sinners are seeking after, that ye forgive one another ; and that without it God will never forgive you. Agreeably to this , *Mark* 11. 25, 26. He tells his Disciples plainly that this Forgiveness is so necessary and requisite, that they had as good not pray to God for Forgiveness at all, as to pray him without this forgiving Disposition. *And when ye stand praying, (or, when ye are praying to God) forgive, if ye have ought against any : that your Father which is in Heaven may forgive you your Trespases. But if ye do not forgive, neither will your Father which is in Heaven forgive your Trespases.* It is invain for you to expect ; it is impudent for you to ask, of God, Forgiveness on your own Behalf; if you refuse to entertain this forgiving Temper with respect to others.

The same thing, thus plainly expressed, is very significantly set forth, *Matth.* 18. 23. in the *Parable* of a *Servant*, or *Slave*, who owed his Master *Ten Thousand Talents*, which his Master, upon his earnest Request, forgave him. But *He*, little moved with the Compassion of his Master,



Serm. ster, went and found one of his Fellow-

V. Servants, who owed him *an hundred*  
 Pence: whom, notwithstanding all his  
 Entreaties, He cast into Prison, and re-  
 duced to extreme Misery, on this Ac-  
 count. But when his Lord heard it, He  
 did not reckon that it was fit to let his  
 former Forgiveness stand good: but gave  
 him up to Misery, and Punishment, till  
 He could satisfy for his old Debt. Of  
 which, for fear Christians should not  
 willingly make the Application them-  
 selves, our Lord doth it in plain Words,  
*v. 35. So likewise shall my Heavenly Father*  
*do also unto you, if ye, from your Hearts,*  
*forgive not, every one his Brother their*  
*Trespases*: that is, He shall rigorously  
 exact of us a due Satisfaction, and Pu-  
 nishment for every Sin we have been  
 guilty of towards him; if we be so ri-  
 gorous as to take Vengeance of our Fel-  
 low-Creatures for the Offenses they have  
 been guilty of towards our selves. This  
*Parable*, concerning an unconfined For-  
 giveness, was spoken, upon occasion of  
 St. Peter's Question to our Lord, *v. 21.*  
 He had naturally a great deal of Warmth  
 in his Temper, and an abundance of  
 Heat and Passion, before the Christian  
 Spirit had quelled, and tamed it. This  
 Temper made him willing to hope  
 that,



that, if any Forgiveness was necessary, Sermon.  
yet perhaps not a Forgiveness unlimited, V.  
and unrestrained; but only a Forgiveness

of so many particular Affronts, or Injuries, after which Revenge, (for the Sweetness of which some Men would even be content with receiving Injuries) might again become lawful. *Then came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? Till seven times?* He was willing, you see, to allow what we esteem a good Number of Affronts, provided there might be any Hope left of coming afterwards to Revenge again. But *Jesus* saith unto him, *v. 22. I say not unto thee, until seven times, but until seventy times seven*: which Answer, according to the usual way of speaking, (*i. e.* putting a definite large Number for an indefinite one) manifestly was designed to teach him, and, in him, all Men of the like natural Heat, and Fire, that his Doctrine was not designed to fix any Bounds to Forgiveness; but, as we must have Forgiveness at the Hands of God, not for *Seven Offenses*, but for *Seventy times Seven*; not for any particular Number of our Sins, but for all, without Exception, before we can be happy; so, that we must forgive our Fellow-Creatures, not

*Seven*



Serm. *Seven times* only, but *Seventy times Seven*, if there be occasion; even all, and every, of their Offenses against us.

The same thing, in the 17th Chapter of St. *Luke*, v. 4. is expressed by our Brother's finning against us *seven times in one Day*; where that Number is put for an indefinite Number, because it is not well possible to suppose that any one should be guilty, in one Day, of more Injuries towards another than *Seven*. If *He trespass against thee seven times in a Day, and seven times in a Day turn again to thee, saying, I repent; thou shalt forgive him*. Here indeed it is put upon the injurious Man's repenting; and coming to us; and begging Pardon; and declaring his Sense of his Crime. But it is manifest that we are required to forgive, not only when He doth this; ~~but in all other~~ *as likewise when he does not* ~~cases~~: because, as I have before observed, we are not to beg Pardon of God any farther than we pardon others; and we are never to pray for Forgiveness, without declaring that we do forgive others, or without feeling within ourselves that we have the Disposition, and Resolution to do it. The same St. *Luke*, ch. 6. v. 7. records these plain Words of our Lord, *Forgive, and ye shall be forgiven*: and v. 38. *For with the same Measure*



*Measure that ye mete, or measure, withal, it shall be measured to you again: that is, if ye do not forgive others, but are rigorous upon them; Almighty God will certainly be as rigorous upon you, in the requiring Satisfaction and Punishment for every Sin that you have at any time committed against him.*

Agreeably to this plain Doctrine of their Master, the *Apostles* preached the same universal Love, and unconfined Spirit of Forgiveness. *St. Paul* calls upon the *Romans* to let go all Thoughts of Revenge, upon any Provocation, or Injury. *Ch. 12. v. 19. Dearly Beloved, avenge not your selves. And v. 21. Be not overcome of Evil, so far as to return, and retaliate Injuries: but overcome Evil, by returning Good for it; which cannot be done without a forgiving Temper. I have omitted many such like Passages in the Gospels against Revenge, and Retaliation; because I would confine my self to those Texts which expressly touch the Point in hand. The same St. Paul* calls upon the *Ephesians*, *Be ye kind, one to another, tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven you. ch. 4. 32. And addresses himself to the Colossians, ch. 3. v. 12, 13. after this pathetical manner. Put on*

H

there-

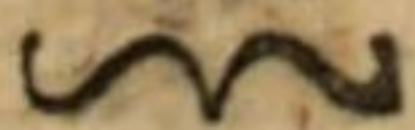


Serm. *therefore, as the Elect of God, holy, and*  
 V. *beloved, (for so Christians are called in*  
 the New Testament) *Bowels of Mercies,*  
*Kindness, Long-suffering; forbearing one*  
*another, and forgiving one another, if any*  
*Man have a Quarrel against any: even as*  
*Christ forgave you, so also do ye.* I have  
 now said what is fully sufficient to satisfy you that this Forgiveness of others is indispensably required at our Hands, in order to our own Forgiveness; and that without this we ought not so much as to ask Forgiveness of God. I shall now

2. Just observe to you the true Meaning of what is declared concerning the Efficacy of this *Forgiveness* of others, upon Almighty God, towards our own Forgiveness, and Acceptance: which is in short this, that, without this Forgiveness of others on our part, He will never finally acquit us from the Guilt of any of our Sins; that it is not sufficient for any Sinner to forsake his Drunkenness, or Uncleaness, or Swearing, or any other Vice; but He must likewise forgive others their Trespases and Injuries against himself; and that otherwise, God will be as hard upon him, and require an Account of every Sin, which He hath at any time been guilty of; whether He hath now forsaken it, or not.

I have





I have before shewn you, from the plainest Texts, that it is absolutely required that Men forsake all other Vices, and become holy, and virtuous, in order to their final Pardon, and Happiness. It is impossible therefore, that what is said concerning the Efficacy of this Forgiveness of others, should invalidate what is said of the Necessity of a good Life in other Respects. I have now shewn you that it is as plainly said as Words can express it, that if we forgive, we shall be forgiven. The Meaning therefore, can be only this, that those Sins which we have forsaken, and utterly renounced, shall be forgiven to us, if we will forgive those Sins which others have committed against us: and if we will not, that our Heavenly Father will upon no Terms forgive us our past Sins; not even tho' we have forsaken them. Thus, you see, the several Passages about these distinct *Terms* are very easily reconcileable. God will not forgive us, and make us happy, unless we forsake our own Sins: nor will He then forgive us, unless to this Amendment, in other Cases, we add a placable forgiving Temper with respect to others; and readily and heartily remit to our Fellow-Creatures, so as not to take Vengeance on them, their Offen-



Serm. V. ses against our selves. This I just take notice of here : but I shall have another

Opportunity distinctly and fully to handle it, when I come, in due Place and Time, to examine those Pretences which Men have built upon mistaken, and misapplied Texts of Scripture : amongst which will come in the Pretense of Men, to get rid of the Necessity of a good Life in other respects, founded upon the Promise of God made to this Forgiveness of other Men's Trespases, taken distinctly by it self, and separated from the other Rules of the Gospel.

3. I proposed, in the third place, to shew you the great Reasonableness, and Fitness, that this forgiving Disposition should be required by God, and heartily practised by us ; as it hath been now explained. A very few Words will satisfy us of this : for,

1. If *this* were so required, as to stand in the stead of other Duties, and atone for the continued Neglect of them ; then farewell all Hopes of any Virtue, except this, in the World : of which I cannot determine, whether it would then be a Virtue or no. Invain are all the Promises of God made to Righteousness ; invain are all his Terrors displayed against all manner of Sin ; invain are all the

Moral



Moral Precepts, from the beginning to Serm. the end of the *New Testament* ; if this V. single Virtue may at last make Atone-  
ment for a Life of wilful, and habitual Sin. This shews us the Unreasonableness of supposing that God can attribute such an Efficacy to this, as to make all his other Laws entirely of none Effect ; and to give a Loose to almost all manner of Vice, and Wickedness in the World. Nor could any thing be a greater Encouragement particularly to the mutual doing of Injuries, than this. It is highly reasonable, therefore, that this *Forgiveness* should be required, and favoured, no otherwise than as in Conjunction with all other Virtues. And,

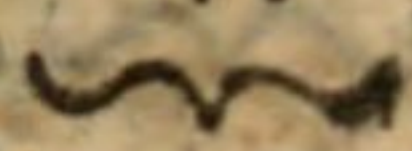
2. There cannot be a more equitable, and unexceptionable Condition, proposed to us than this, that we should not expect that Mercy at the Hands of God, which we will not shew to our Fellow-Creatures. Who that considers the Obligations He hath received from *Almighty God* ; the infinite Distance between Him and his Creatures ; the Guilt and Heinousness of the least Sin, and the least Neglect, where so much is, on so many Accounts, owing ; who, that hath common Modesty, or the least degree of Consideration, would not think it fit, to



Serm. forgive the greatest Offenses of others

V.  against himself, (little and inconsiderable, in Comparison of the least Offenses of a Creature against God,) and even voluntarily to do this, in order to dispose his Judge to be merciful to Him? Or, can any one think it proper to come into the Presence of God, and ask or expect Pardon for his own Sins; and in the same Breath to tell *Almighty God*, He never can forgive his Brother? *Forgive us our Trespases*, O Lord; tho' we never will forgive those committed by frail Men against our selves. Thus doth every one, in effect, pray, who comes before God, with an Heart full of Revenge, and Retaliation; or void of Forgiveness, and Mercy. And how absurd this is, I need not say. Would any Earthly *Master*, as our Lord intimates in the Parable, forgive a Servant, who should openly refuse to forgive his Fellow<sup>Servant</sup>; or remit his Punishment for Crimes against himself, when He saw him exercising Barbarity, and Cruelty in revenging himself upon his Fellow-Servants, for the least Affronts and Injuries? Nay, What Servant would not gladly comply, and think it great Condescension, if his *Master* should offer him to forgive him all his Debts, or Offenses, on Condition that





that He would do the same by some of his poor Fellow-Servants? And certainly, there can be no Christian, or Man, of so embittered a Temper, as not to think this a most reasonable Condition of his own Forgiveness; or to expect that God should forgive Him, whilst He breaths nothing but Revenge, and Punishment, against his poor Fellow-Creatures. But enough of this. I must now speak a little upon the *last* of the *four Propositions* laid down: which is this.

IV. In the Case of Injustice, it is not sufficient that the Sinner leave off Injustice for the future, so far as to do Wrong to no more Persons than those He hath already injured: but He must also, as ever He hopes for Mercy and Acceptance with God, make Restitution of what He hath at any time wronged any one of; and Reparation for the Injuries which He hath at any time heretofore, by Word, or Deed, committed against his Neighbour.

Here some one may ask, Where is the plain Text of the *New Testament*, which requires this Restitution? To which I answer, that indeed there is none which in so many Words doth say this; but that the reason of this is manifestly be-



Serm. cause this is a part of *Common Justice* ;  
V. of the Obligation to which there was  
 ever an open Acknowledgment in all Nations, as of what was no more than one of the lowest Degrees of Virtue. We have an Instance in the *Gospel*, I mean that of *Zaccheus*, who, when he once came to think of making his Peace with God, declared openly his Resolution to restore more than what he had wronged any Man of, if any such Wrong could be proved upon him. We have it declared by *St. Paul*, that *neither Thieves, nor Covetous, nor Extortioners, shall inherit the Kingdom of God.* 1 Cor. 6. 10. And *Eph. 5. 5.* the *Covetous* are reckoned up amongst such as have *no Inheritance in the Kingdom of God, and of Christ.* In the *Tenth Commandment*, recognized, and re-enforced, in the *Gospel*, we are absolutely forbid to covet any thing that is our Neighbours. Now whoever doth, after an injurious Acquirement, or indeed an Acquirement of any sort, detain what he knows to belong to another, is most certainly a *Thief*, in the Sense of the Word truly criminal ; a *covetous Man* and an *Extortioner*, who flourishes upon the Spoils of his Neighbour ; and therefore must expect



pect to be excluded the *Kingdom of Heaven*, as such. And who is there that

Serm.

V.

can more properly be said to *covet* what is his Neighbour's, than the Man who, by Fraud, or Force, retains in his Possession what He knows another to have a Right to? Common Honesty, and Justice, are what the very Heathens, and even the most ignorant of them, acknowledge to be Duties. And as surely as the highest Crimes will be punished by Almighty God; so surely the Dishonest, and Unjust, will have a particular Share in his Wrath. The Design of the Gospel was to make *Christians* somewhat more than honest Men: but if they, who have the Light of the Gospel, will not be so much as *good Heathens*, they will be certain to inherit the Punishment of the *worst of Christians*, and of such as have refused to practise the very lowest degree of Virtue.

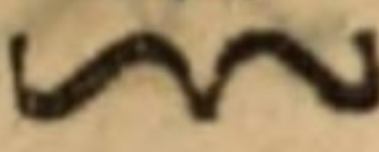
Restitution, and Reparation, I say, are Instances of Justice, strictly due. The continued Refusal of them is a continued Act of Injustice; a continued Theft; a continued Extortion; an Habit of flagrant Vice. And consequently, if Injustice it self can never be pardoned, till it be forsaken; this complicated, and  
con-



Serm. continued, wilful Injustice will raise the  
 V. Account of a Sinner to an unpardonable  
 Heighth. How then can *They* hope for  
 Mercy, who cannot so much as pretend  
 to common Honesty, and Justice ; but  
 every Minute of their Lives are treasur-  
 ing up Wrath, and increasing their first  
 Guilt, by approving their own Injustice ;  
 and acting it anew by their refusing to  
 undo it by Restitution, and Reparation ?  
 Certainly, He that can think to go to  
 Heaven without being an honest Man,  
 and whilst he robs his Neighbour every  
 Moment that He lives without Restituti-  
 on, must take it to be the Reward of Vil-  
 lany, and the Receptacle of such Knaves  
 as Humane Society would not bear,  
 could they be fairly detected, and prose-  
 cuted.

This I have said, because many People  
 seem to think *Restitution* to be somewhat  
 distinct from *common Justice*, and *Hone-  
 sty* : when truly it is only a Branch of it ;  
 and the contrary Vice nothing but a  
 complicated *Knavery*, and an Injustice,  
 the Guilt of which increaseth every Mo-  
 ment ; and consequently, the Continu-  
 ance in which, is utterly irreconcilable  
 to all Hopes of Happiness, according to  
 the Gospel-Dispensation. I might have  
 added



added more upon this Head : but it is Sermon.  
not my present Design to enter into the V.  
Nature of this, or any other, particular   
Virtue ; but only to shew that *this* is in-  
dispensably required in order to the Ju-  
stification, and Happiness, of such *Christi-*  
*ans* as have sinned in this respect.

I have now gone over the *four general Propositions* which I laid down, in answer to the important *Enquiry* after the Way to *Life* and Eternal Happiness. We see, from the plainest Proofs, that there remain no Hopes of Acceptance for Sinners, according to the Gospel, unless they do forsake their Sins, and practise Virtue ; unless they heartily forgive the Trespases of their Neighbours ; and make Restitution of what they have wronged any Man of, according to the utmost of their Power. From hence appear the Vanity and Folly of building any Hopes of Mercy upon any thing besides these, so clearly, as to need no other Proof. But because the Imaginations of Men have been various in framing other Terms of Acceptance ; and pressing even the *New Testament* it self into their Service : it is another Branch, therefore, of the Design I have now in View, to examine par-



Serm. particularly into their Pretenses ; and  
V. to endeavour to shew such Persons  
their miserable Delusion. In the mean  
time , *If we know these Things, happy  
only are we if we do them : Which  
God grant, &c.*

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S E R-

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*Concerning the Terms of Acceptance, &c.*

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## SERMON VI.

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St. *JAMES*, 2. 10.

*For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

**H**AVING in several Discourses endeavoured plainly and particularly to propose the *Terms*, or *Conditions*, on which only *Christians*, who have been, in any sense, or any degree, *Wilful Sinners*, may hope to be acquitted, justified, accepted, and made eternally happy, by Almighty Ghd ; it may not be improper now to handle this important Subject after a manner, which, tho' something different, may yet be of farther use to us in our serious Enquiry after the Way

Serm. VI.

to



Serm.

VI.



to Happiness, and Eternal Life. In order to this, I could think of no Passage of Scripture, more comprehensive, or more proper, than this taken out of St. James, in which He declares that *whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*: and I design, therefore,

I. To explain to you, as well as I can, the true Meaning of the Words.

II. To propose to you the Doctrine plainly taught in them: and to prove the Justice, and Reasonableness of it.

III. To answer some Questions, and Doubts, which may arise upon this Subject. And

IV. To draw such Observations, and Inferences, from the whole, as may be of great use in order to our successful Endeavours after Eternal Life.

I. It is very proper to explain to you, as well as I can, the true Meaning of this Passage: which, as to the manner of Expression, is not without some Difficulty. And,

1. The Meaning of it cannot be this, that *whosoever transgresseth in one single Instance*, is as bad a Man; as great a Sinner; as guilty an Offender; as he that transgresseth in every Instance possible: that he who covets his Neighbour's Goods,  
for



for Example, is as bad a Man, and as great a Sinner, as he who not only covets his Neighbour's Goods, but also commits Adultery, Murther, and Theft; profanes the Name of God; dishonours his Father and Mother; and breaks every Law that he can possibly, in Contempt of God, and his Authority. This cannot be the Meaning of the Passage: because it is absurd, at first hearing, thus to take away all Distinction between the degrees of Sin, and Sinners; and to make all Transgressors, tho' differing in the Instances, and Number, of their several Transgressions, equal in their Crimes, and in their Guilt. Nor consequently,

2. Can it be understood to imply in it, that God will punish all such Persons equally; that the Man who offends only in one Instance, shall be made equal, in the degree of Punishment, to him who hath offended in that, and in many more: because the Punishment of Offenders is without doubt to be proportioned to their several Offenses; and because he who offends in many Cases, is guilty of a more repeated and settled Contempt of the Authority of the Law-giver, than the other, and therefore must reasonably expect a greater degree of Punishment. But,

3. He



Serm.

VI.



3. He who offends against the known Law of God, in any one Instance, may, on other Accounts, tho' not on these above-mentioned, be said to be guilty with respect to all his Laws.

In the first place, as he sins manifestly against that Divine Authority which enacted that part of the Law which he transgresseth, as well as those others which he thinks fit to observe. For Sin, tho' committed but in one Instance, is a sort of a Denial of that Authority by which it is forbidden: and this, tho' applied by the Sinner himself to one Instance only, yet affects all others; because Almighty God hath the same Authority to command, or forbid one thing, that he hath to command or forbid another. Now if we, by our Practice, deny, in effect, his Right to govern us in one Instance; we do, in effect, deny it in all: because he hath as much Right to do it in this, as in others; and no more in others than in this. In this respect therefore, whosoever *offends wilfully in one Point*, may be said to be *guilty of all*; that his wilful offending in this Point, is a Rebellion against the Authority of God: which toucheth all his other Laws, as well as this one which he transgresseth. And thus St. James himself

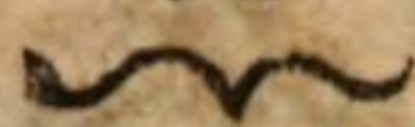


himself seems to explain his own Meaning, in the Verse immediately following the Text. *For He that said, Do not commit Adultery, said also, Do not kill. If therefore thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* As if he had expressed himself thus. The meaning of my charging a Man who sins in *one* Instance, with being *guilty of all*, is this, that the same God who forbids the other Sins, forbids this one also. Therefore, if thou dost abstain from the other Sins, and yet wilfully sinnest in this one Point; thou art a Sinner with respect to the other Points, as well as this: because God claims no greater Authority in those other Points than He doth in this; and thou, by wilfully offending in this one Point, callest in question his whole Authority, and the *Validity* of his whole Law, which hath no more to uphold it in other Instances, than what it hath in this, which thou neglectest. And this certainly must aggravate and increase the Guilt of one, who wilfully sins in any *one* Instance only, that it reflects highly upon the whole Law; and that, by calling in question, or refusing to obey, the Authority of God in this one Point, the Sinner effectually calls in question his whole Authority,



Serm.

VI.



which is just the same with respect to others. In this Sense therefore, it may be true, that a Man's Guilt will not be proportionable to the intrinsic Evil of the single Sin which He indulges himself in; but aggravated by considering this Sin, as forbidden by the Authority of God; and as having a very bad Influence upon that Authority in other respects; tending as much to weaken and destroy it in *other* Instances, as it doth in effect call it in question, and contemn it in *this*.

Again, the *Guilt* of a Man who offends wilfully in *one* Point of God's Law, must likewise be supposed to extend, in some degree, to all the rest: because it is certain that the same Disposition of Mind which engageth, or permits him, to transgress one Law, when Inclination, or Interest, Pleasure, or Profit, invite him, would likewise prevail with him to transgress any of the others likewise, supposing him under the Influence of the same Inclination, or Interest, Pleasure, or Profit. For the Occasion of his wilful Commission of *one* Sin, is that He hath some Temptation to it, which He esteems too hard for his Faith, and his Sense of God's Authority, to conquer. If therefore, he had the same Temptation to another Vice; if it were accom-

panied



panied with the same Circumstances, equally grateful to his Sensuality, or Covetousness, or Ambition; is it not plain that He would equally permit himself to be carried away with the Temptation to it? So that his Innocence in other Respects is not owing to his Virtue, or Faith, or Sense of God's Authority; but to Necessity; to his want of the same Inclination, and the same Temptation to these, which He hath, with respect to that which He wilfully commits. For if he had that Faith, or Sense of God's Authority, which is sufficient to set him above the same degree of Temptation to other Vices; this would as certainly set him above the Power of the Temptation He hath to this. And consequently, He must be guilty, in some degree, with respect to all: because He is so disposed, as that his Religion, were it to undergo an equal Trial in other Respects, would most certainly yield to it in them, as it doth in this Instance, in which it pleaseth God in a particular manner to try his Faith, and Sense of his Authority. I do not say that Almighty God will actually punish such a Man as much in degree, as if He had been tried in all other Instances, and wilfully sinned in



Serm. all : but I know not whether in strict

VI. Justice He might not. And this I say,

that a Man's Guilt must be in Proportion to his inward Disposition ; which, it is manifest , ( all Circumstances of Inclination , and Temptation , being supposed equal ) would produce the same Behaviour and Practice in *all* Cases , which it doth in *one*. *Whosoever* therefore *offends* in *one Point* only, is *guilty of all*, in some Sense ; because He would as certainly yield in *all*, as He doth in *this*, were He to undergo a Trial, equal in every respect, in all other Cases.

Again, the same may be proved, and explained, by the Case of such as wilfully transgress any Humane Law. Would not any Master think his Authority, with respect to all his Commands, called in question, by a Servant, who should chuse which He would obey, and which He would not, merely by his own Humour, or Inclination, or Profit ; and wilfully refuse to obey such a particular just and lawful Command, because He had no mind to it ; or could get more present Advantage by disobeying it ? And would not that Master think that the same Disposition of Mind in such a Servant would carry him to injure and affront him in all other Instances likewise,



wife, could He propose to himself the same Pleasure, or Interest, by so doing? Nay, Would not He speak of him, or treat him, as a Person to whom He was obliged for no Service out of a Sense of his Authority, or any farther than his own present Interest directed him? The same may be said of any *Lawful Supreme Powers*, and the *Subjects* under them; who, if they wilfully offend against any *one* of their just Laws, are in some Sense guilty of *all*; as they rebel against the Authority which is the same in *this* Law, as it is in *all* others; and as they would certainly offend against *all* others, were they not sensible, they could not do it, with the same Pleasure, or Profit; the same Secrecy, or Impunity. And who will reckon the *material Act* of Obedience, in any respect, a Virtue; when it is so certain from other Instances, that it had been Disobedience, had the same inviting Circumstances attended it?

If therefore, any Persons do allow themselves in any one wilful Sin; they may be certain that their Guilt reaches beyond this one Sin: as it includes in it a Contempt of that Authority by which this, as well as other Sins, are forbidden; and a Disposition which would end in



Serm. the Commission of all other Sins, were  
VI. the same Trials offered them in all re-  
 spects. *Whosoever therefore keepeth the whole Law besides, and yet offends in one Point, is, in this Sense, guilty of all. For He that said, Do not commit Adultery, said also, Do not steal. Now if thou commit no Adultery, yet if thou steal, thou art become a Transgressor of the Law.*

It seems there were in those Days certain unreasonable Persons, amongst the Christians, who were very ready to obey the Law of God in such Instances as were agreeable to their Inclination or their Interest. But then they desired Leave to hope, that they might, for the Sake of this Obedience, be excused from observing it in some other particular Instance : which to be sure they would chuse out for themselves, according to their own Inclination, and Temper. Thus they would willingly retain a darling Sin ; and compound for this, by serving God, and obeying his Law, in other Instances, in which they did not find so much Difficulty. And this, I am persuaded, is the Case of many *Christians* now a-days, who think, if they observe the Laws of Christ in most Instances, especially if they be not guilty of open, and notorious Sins, they may indulge them-



themselves in *one* Vice, which they hope will be atoned for by their Observance of the other Evangelical Laws. This Vice they chuse for themselves: not being able to find any Allowance made by *God* to one, more than to another. But, in Opposition to this unchristian Humour, and fatal Mistake, this Affirmation of St. *James* in the Text was designed: which I have explained to you; and shall now proceed, as I proposed, in the *second place*,

II. To lay down the Doctrine plainly taught, or implied, in these Words of St. *James*: and to prove the Justice, and Reasonableness of it. Now,

I. The least that can be implied in them is this, that it is not enough for any Man to obey all the other Laws of God, with a silent reserve of so much as one Case, in which he allows himself wilfully to transgress; that the Authority of God equally extends to all his Laws; and that refusal of Obedience in one single Instance is a Rebellion against that Authority; that it is an *Universal Obedience* which God requires, to all his Commands equally, and without Partiality; that Obedience in all Particulars except one shall not atone for the wilful Neglect of that one; but that whosoever



Serm. doth allow himself in one wilful Sin,  
 VI. under this Pretense, will find himself  
 miserably mistaken, and will be judged  
 and punished at last, as a Contemner of  
 the Authority of God. This is the least,  
 I say, that can be implied in this Decla-  
 ration of St. *James*: and is no more  
 than what our Lord himself declared,  
*Matth. 7. 21.* where He openly warns  
 all his Disciples, that nothing can entitle  
 them to an Entrance into the Kingdom  
 of Heaven, but the *doing the Will of his*  
*Father which is in Heaven.* But who-  
 ever wilfully transgresseth in any one  
 Point, certainly cannot be said to do  
 the Will of God, in that Instance, tho'  
 He doth it in all others. Besides, his  
 Will is his *whole Will*, taken all together:  
 and this being a part of it; whoever  
 transgresseth this part of it, doth not do  
 the *Will*, or the *whole Will*, of God.  
 That Man, therefore, cannot, upon the  
 Gospel Terms, hope for an Admittance  
 into Heaven, who allows himself in the  
 habitual Commission of any one known  
 Sin; or in any one wilful Transgression  
 of the Will of God. Our Lord himself  
 hath in those Words put our Title to  
 Heaven upon our sincere Regard to the  
 whole Will of God, in all its parts: as  
 his *Apostle*, in the Text, hath utterly  
 preclu-

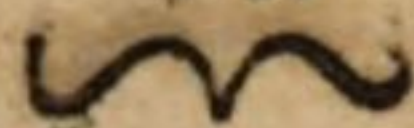


precluded all who pretend to observe some parts of God's Law, whilst they wilfully continue in the Neglect of others, from any Hopes of God's Favour.

2. The Justice and Reasonableness of God's requiring this *Universal Obedience*, without any Exception to any one Law, or any one part of his Will more than another, is so apparent, that every one can see it in the Case of others, tho' He may be so weak as fondly to hope for an Exemption in his own Case. Put it to the covetous Man, whether the Condemnation threatned against the more expensive Vices be not just and fitting; who more ready to join in it than himself? Put it to the Voluptuary, whether it be not highly reasonable that the Wrath of God should be reveled, and executed, against so vile a Crime as Covetousness; and you need not doubt of his Approbation of it. So will the dishonest Man condemn the Uncleanneſs of another; and the unclean condemn the dishonest: every one thinking (if they think at all of such Matters) that any particular Transgression of God's Law must in reason be punished by God; so it be not that of which they know themselves to be guilty, and for which they have



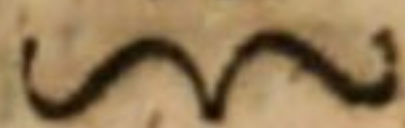
Serm. have their own peculiar Temper, Inclination, or Interest, to plead. This indeed they will inwardly except; out of a Self-love, and an Aversion to Misery: but yet even this they do, only with some faint Hope; not with any fixed Judgment, that it will not be highly fitting even for this particular Sin to receive its just Reward. But suppose this were their fixed Judgment in their own Case; we know their Judgment is bias'd when themselves are concerned; and much more free when it is the Case of others about which they are to judge.

VI.  


Let therefore, but the Judgment of Christians be enquired into, about the Case of others living but in one known Sin, ~~for~~ which themselves have no Fondness, or Inclination; and you will find them all allowing that this continued Course of one particular Sin is a most high Provocation to God; a continued Affront to his Authority; and what justly deserves to be punished at last, when He shall come to judge the World for their Offenses against him.

But, farther, if this *Universal Obedience* were not the Condition of Eternal Happiness; what would Men have to do, but to chuse out the Vice for which they find the greatest Fondness in themselves,  
 and





and that which will be most agreeable to them ; and give themselves all that Loose in this, which can be consistent with the Observation of the other Laws of the Gospel ? Nay, where would be the Harm, upon this Supposition, if each Man chose himself out Two or Three Darlings out of the whole Catalogue of Sins, to love, and pursue ? If God can be supposed to pass over the continued wilful Violation of his Laws in *one* Instance, for the sake of Obedience in others ; why not in *Two* Instances, if the same Excuse of Inclination, and Temptation, can be pleaded ? Thus every Man may have his Idol, set up in the same Heart in which God places his Temple : and which do you think will have the greatest Share of Adoration, and Service, in this Competition ? Why, it is plain that God Almighty can have only that Service which the Idol can spare ; no more Love, or Obedience, than what is consistent with the Prosecution of this particular Vice, now supposed to be connived at by God. And can any one think it tolerable, to entertain such an Opinion of Almighty God, as makes him to truckle to a beloved Sin ; and to accept of so much Service only as *that* can spare him, without being neglected



Serm. lected it self? Can any one think it  
VI. pardonable in himself to think thus of  
the wise, and holy God, that He can  
give a License after such manner to any  
one Vice: much more, to think that He  
can give such Allowance to all Vices?

For I must observe farther, that this  
Supposition would not only be an Al-  
lowance to any *one* particular Vice; but  
in general to *all*, and every one. For if  
Almighty God be supposed to overlook  
the Covetousness of one Man, for the  
sake of any other Virtues; He must, by  
the same Reason, be supposed to con-  
nive at the Dishonesty of another; at  
the Uncleaness of a third; at the  
Drunkenness of a fourth; and so con-  
sequently, at the particular Vice to  
which any particular Person hath ad-  
dicted himself. For by the same Right  
that we chuse our own Vice, which we  
think to except from his Anger and  
Condemnation; by the same Right, I  
say, another chuses another Vice, agree-  
able to his Temper, Inclination, and  
Opportunities. And by this means not  
only our darling Vice is excepted; but  
the darling Vice of every one in parti-  
cular: which brings in an Encourage-  
ment to universal Debauchery, and to  
every Instance of Folly, and Wickedness.  
The



The Adulterers, Fornicators, Drunkards, Swearers, Extortioners, Covetous, Malicious, Revengeful, Backbiters, Envious, Murtherers; all who are expressly excluded the *Kingdom of Heaven* in the *New Testament*, may at this rate entertain Hopes of getting into it by this Artifice: if they can but plead an Observance of God's Law in other respects; and a strong Inclination, and Temptation, to that particular Vice, in which they have indulged themselves. As unreasonable then, as it is to suppose Almighty God to leave room for Hopes of Indulgence, or Pardon, to all manner of Vices, so they meet not in *one* Person; so reasonable is it to believe that an *Universal Obedience*, without Partiality, to all his Laws, is the only Obedience, to which He hath annexed the Promise of our inheriting Eternal Life.

Again, if this be not the one only Rule for us to go by, in this Affair; we must suppose our selves left to our own Government and Guidance, much more than is really consistent with supposing God to be our Lord, and our Legislator. For, according to this Supposition, it doth not depend upon Almighty God, what Laws shall be obligatory to us; but upon our selves, and our own Humour,



Serm. Humour, or Inclination; our Pleasure,  
VI. or Profit. For we are to pick and chuse  
out of all the Laws, He hath given us,  
which it is our Pleasure to neglect; and  
to except out of all the Sins, which He  
hath in general condemned, that parti-  
cular Sin which we have a mind to walk  
in. And tho' God hath declared it,  
amongst others, to be a damning Sin;  
yet at this rate we have it in our Power  
to reverse this Decree, and to alter the  
Nature of it: that so, what God hath  
declared pernicious, and fruitful of Mi-  
sery, shall become, by our Favour to it,  
of an harmless and innocent Nature;  
only an Instance of our Frailty, and a  
Subject for his future Mercy to exercise  
it self upon. He hath told us, that if  
we be not Doers of his Will, we must  
expect his Wrath, and Eternal Displea-  
sure: and if this be not so, then we are  
our own Directors, and in great part  
out of his Jurisdiction; I mean, if we  
can frame another Rule for our selves,  
and oppose it to his. He commands  
Obedience to *all* his Laws. We claim a  
Right to except *one*. He forbids every  
*Vice*. We pretend a Privilege to retain  
*one*: and promise him, we will be as  
careful as can be, in other Instances, if He  
will overlook this. After this manner, I  
say,



say, we take our selves from under his Serm. Government; and assume a Dominion VI. over our selves in some Instances, equal to what we pretend to allow to Him in others. But nothing can be more absurd than this: and consequently, without universal, impartial Obedience, we can have no Hopes to inherit his Rewards, or escape his Punishments.

But, last of all, the Supposition of his accepting of an Observance of *some* parts of his Will, from Men who continue in the known Neglect, and wilful Violation of *others*, is directly contrary to the Design of Christianity; and destructive of the main End of the Gospel. For it was a Regard to universal Holiness; to a more perfect Obedience to the Laws of Righteousness, and a more perfect Freedom from all Sin, that engaged God to send his Son into the World; and that influenced our Lord to undertake his great Work. He appeared to put away and destroy, not one, or two, but all *the Works of the Devil*. His Grace was reveled to teach Men to deny *Ungodliness, and worldly Lusts*; without Exception, and without any Reserve to what was, above others, the Favourite of any Man. And it is a contradicting this Design; a frustrating this End, if he hath left any Hopes of the



Serm. the Mercy which he purchased, to those  
 Vl. who allow themselves in any one of the  
 ~~~~~ Works of the Devil ; or continue in any  
 sort of Ungodliness ; or in any one world-
 ly Lust.

Besides, the Case of the Generality, or Bulk of Mankind being manifestly this, that it is one particular darling Sin that enslaves the Man ; that he is devoted to this, and for this often neglects other Sins, as well as his Duty : it was without doubt to engage Men to leave the Sin *which doth so easily beset them* ; to disengage them from that Bondage which this kept them in, that the Son of God appeared in the Flesh, and instituted his holy Religion. I know, there are Men, who seem, without Distinction, to be under the Government, and Influence of a whole Body of Sin : to be as covetous, for instance, as is consistent with their other Vices, and as vicious in other respects as is consistent with their Covetousness, and worldly Designs. But the Case of Multitudes is, that it is one Vice which generally enslaves them so much, that they could willingly sacrifice other Vices, as well as their Virtue, to it. And now put the Case, that our Lord can be supposed to give any Ground for hope of Favour to such Persons continu-
 ing

ing in this State, upon Condition they do, in other Points, observe his Laws : and what great Good could his coming into the World be supposed to do, unless it were by giving Encouragement, and Strength, to the darling Vice of every Man, who believes in him? Where would be any Endeavours after the *Perfection*, talked of in the Gospel, and becoming Humane Nature? Where would be the Truth of that Proposition, that Christ came to *call Sinners to Repentance*, and Amendment? How vain must this represent his Design to be, and how unworthy of the Interposition of an holy, and wise God; to appear so partially in the Cause of Virtue? How might the *Heathen Philosophers* themselves have boasted that their own Designs were more worthy of the Deity? and have drawn a powerful and unanswerable Argument against the Divine Authority of an Institution, in which Allowance was given, in effect, to any Sin or Wickedness Men would particularly give themselves up to? But I have said enough upon the present Head.

The remaining part of what I proposed upon this Subject, I must reserve to another Opportunity : but from what hath been said it is evident that, if we

Serm. would not fix the highest Absurdities
 VI. upon *Almighty God*, and our *Saviour*,
 ~~~~~ and his *Gospel*; we must be firmly per-  
 ~~~~~ suaded, that it is an *universal Obedience*  
 to all his Commands equally, which God
 requires in order to our Happiness; and
 that the continued Allowance of our
 selves in any one wilful Sin, is inconsis-
 tent with all Hopes of his Mercy, as far as
 it is reveled, and promised in his Gos-
 pel.

S E R-

Concerning the Terms of Acceptance, &c.

SERMON VII.

St. *JAMES*, 2. 10.

*For whosoever shall keep the whole
Law, and yet offend in one Point,
he is guilty of all.*

IN my last Discourse I proposed, Serm.
VII.
I. To shew you the true meaning
of these Words.

II. To lay down the Doctrine certainly
taught, or implied, in them.

III. To answer some Questions which
may arise upon this Subject.

IV. To draw such Observations and
Inferences, from the whole, as may be of
use, in order to our successful Endeavours
after Eternal Life.

Serm. VII. As to the *first* of these; I then shew-
 ed you, that one who allows himself in
 the wilful Neglect of any known Duty,
 or in the wilful Commission of any
 known Sin, may justly be said to be
 guilty, with respect to the other parts
 of God's Law, as well as this particular
 Instance, as He sins against that Divine
 Authority by which the whole was en-
 acted; and as the sinning against that
 Authority in one Instance doth imply in
 it a Neglect and Contempt of it in all
 others also, in which it is of no greater
 force or account, than it is in this Parti-
 cular; and likewise, as the Disposition
 of Mind which permits or induceth the
 Sinner wilfully to transgress in one In-
 stance, would inevitably produce the
 same Effect, in other Instances, suppo-
 sing all the Circumstances of Inclination,
 and Temptation, to be equal.

As to the *second* Head; I shewed
 you that the main Design of the
 Passage was to assure Men of the
 Folly of imagining that they could
 atone for the wilful Violation, and
 continued Transgression, of any one Law
 of God, by the Observation of others:
 and therefore, that the least that could
 be intended by St. *James* in it was this,
 that it is an universal Obedience to all
 his Laws which God expects of Christi-

ans;

ans ; that if they think to except any part of his Will from their Observation, and that He will excuse this for the Sake of Obedience to other parts of it, they will find themselves miserably deluded ; and that nothing can recommend them to his Favour at last but a sincere, constant, and universal Obedience to all his Commands, without Partiality, and without Exception ; and that upon the Condition of such an Obedience, for the Time to come, any Christian who hath been a Sinner, may hope for his Mercy, thro' *Jesus Christ* : but not without it ; as far as we know of his Will declared in the Gospel. This I shewed you to be plain from these Words of *St. James*, as well as others of our *Lord* himself : and likewise from the many Absurdities following from the contrary Supposition. I come now,

III. To consider some Questions, and Doubts, which may arise upon this Subject.

Now there are Two which presently offer themselves to our Thoughts. The *first* is this, Whether it doth not follow from what hath been said that Almighty God requires of us a perfect, sinless, Obedience. To which I answer,

Serm.

VII.



I. It is certain that God requires an Obedience to all, and every of, his Commands ; at all Times, and in all Places equally : and likewise that there is no one Sin, or Transgression of his Law, in any one Instance, but what He disapproves of, and absolutely forbids. And therefore, if our Practice were directed, without Variation, by his Rules, it would be a perfect, and sinless Obedience. In this Sense therefore it may justly be said that He requires a perfect, sinless Obedience at our Hands, free from all wilful Sin. And wilful Sin being that which we could have avoided, if we would ; it is certain, He may justly forbid, and condemn it in every Instance. Nay, this we might be certain of, without any express Revelation, that the supreme infallible Understanding, the most wise and holy God, could not but will that every Law of Reason should be strictly and constantly observed by reasonable Creatures ; and could not but condemn all wilful Transgressions of it, as the most unreasonable and absurd Practices. But now, since this is such an Obedience as was never yet actually performed by any Mortal ; every Man in the World having found himself surrounded with Infirmities, and
miss'd

missed by Temptations and Trials, in Serm. some Instance or other, so as that He VII. cannot but condemn himself of some wilful Deviation, in some Point or other, from the Rule of right Reason, and the Will of God ; it remains to enquire what *Condescension* is shewn by Almighty God, in the Gospel, thro' *Jesus Christ*.

2. Therefore, it is certain, from the Gospel, that every wilful Transgression of his Law is not unpardonable : for the Design of it was to offer Pardon upon some Conditions to wilful Sinners. This is very consistent with the former Proposition : For, as a Father may command such and such Particulars ; and yet admit his Son to Reconciliation, upon some Terms, after he hath transgressed any of these Commands : so likewise may Almighty God require Obedience to every one of his Commands, at all Times, and in all Places ; and yet, after any have been so unhappy as wilfully to transgress any of his Commands, he may forgive them these Transgressions, upon some certain Terms, and Conditions. It is, therefore, certain that Almighty God forbids every Sin always, and enjoins the Practice of every Virtue at all Opportunities ; and in this Sense may be said to require a sinless Obedi-

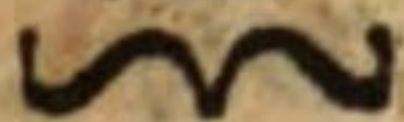
Serm. VII.  ence : and it is as certain that there is room left, by his open Declarations, for Favour and Mercy to such as have wilfully committed Sin. It appears, therefore,

3. That the Perfection, which is so required of Christians, as that they shall not be made happy at last without it, is Amendment and Reformation in those Instances in which they have wilfully failed ; and a constant Progress in Virtue and well-doing. This State of the *Case* at once guards against that vain and comfortless Doctrine, on the one hand, that God will insist at last upon that spotless and absolute Perfection which never was yet known in a Mortal : and against that fatal Mistake, on the other hand, that He will accept Sinners to Mercy, for the Sake of Christ, tho' they have no Signs in their Lives, and Behaviour, of their hearty Repentance, and Detestation of Sin.

The Perfection required of Man, in a State of Trial and Probation, cannot be a State, incapable of Improvement : because this seems not attainable in such a State by such a Creature ; or, at least, never was actually attained by any. And who, according to this Rule, supposing this to be required, could come to any well-

well-grounded Hopes of Happiness? For who in his Senses can think himself at any time so good, so perfectly free from every thing evil, as He might possibly be? But it must consist in a daily Progress, and sincere Endeavour, after Perfection; in an increasing Conquest over what is evil in us; and in a daily acquiring more and more of those good Qualities, in which we can think our selves defective. This progressive Motion in the Paths of Virtue; and this increasing Conquest over Sin; will sufficiently demonstrate the sincere Repentance of a Sinner: and will be a good Foundation in his Breast, for Hope, and Comfort.

In this Sense therefore, God requires universal Obedience to all his Commands equally; and insists upon it as a Condition without which we shall not be happy at last; that in what Instances soever we have in Time past offended, in *these* He expects us for the future to amend; that in what Points soever of the Law of Righteousness we are defective, He absolutely requires an Improvement in them; a Progress, or growing, in all that is good; a Departure, or flying, from every thing that we know to be evil. He will bestow no Happiness upon those who go
on

Serm.
VII.

Serm: on to allow themselves in any one
VII. known Transgression of his Law, till

Death overtakes them : nor doth He in the Gospel give us Ground to entertain any Hopes, that they shall ever experience his Favour, or be put upon the Level with such as by patient Continuance in well-doing seek after Glory and Immortality.

This , therefore , is a sufficient Answer to the *first Question* , concerning the Obedience required to all God's Commands ; that it cannot be so understood as if He would not make any happy who had not arrived in this World at a State of *absolute Perfection* and Freedom from every degree of Sin, or moral Evil : but must be understood thus, that He doth absolutely require of all who know themselves to have been in any respect *wilful Sinners*, that they do sincerely set about the Work of Amendment ; and demonstrate their Sincerity by getting Ground of their Vices ; by proceeding to greater degrees of Virtue ; and by going still more and more towards the Perfection of rational Creatures ; at least till they are out of the Power and Dominion of any known Sin ; at least, till they are in such measure possessed of the contrary Virtue, as to be justly denominated virtuous in that

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Instance in which they know they have been vicious. This is a State of Perfection to which the meanest Christian may arrive ; if He knows but what Virtue and Vice mean. This is that Condition of our Acceptance, that Law of the Gospel, which will admit of no Abatements at the great Day. And it is an invaluable Mercy, that God will accept of this Progress, and Improvement in Virtue, instead of a State of blameless Perfection.

The *second Question* which offers it self, now we have been speaking of the *Terms of Favour* proposed in the *Gospel*, and the Conditions of our Acceptance at last, is this, How we shall be able to form a good Judgment concerning our own Condition ; or to know when we are in such Circumstances as to be able to have a well-grounded Hope unto Eternal Life.

What I have said concerning the *last Question* will help us in the resolving this to our own Satisfaction : but I shall not refer to that ; but be a little more particular. I am sensible, indeed, that many desire to know exactly what is enough for their Happiness, for fear they should do too much for themselves : not out of any Love to Virtue ; but indeed

Serm. VII.  deed out of Love to Vice, which they would gladly retain something of, if they could with any Safety. This, I believe, is impossible to be defined exactly, so as to suit all Cases: God having never declared what is the lowest Pitch of Holiness that He will accept of at last. And I cannot but think it wisely concealed from Men; that so Sincerity may be encouraged, and a Love to Virtue, which seems impossible to consist with the Notions of such Inquirers; that the more may depend upon Men's own Integrity; and lest the general Progress in the Paths of Virtue should be more stunted than it is already: it being too probable that most Men would be content to place themselves just out of Danger, rather than to make any large Progress in the Ways of Righteousness. For there is a great deal of difference between the Love of future Happiness, and the Fear of future Misery; and much more in the latter that moves the Actions of most Men, than in the former: and Ground enough for Suspicion that if Men could but secure themselves from Punishment in the Life to come, they would stop just at that Pitch which they knew would do that, and not greedily aspire after such Degrees of Virtue as would
carry

carry them to great Heights of Happiness. But tho' it be impossible to satisfy all the Enquiries of such Persons, as these; who indeed cannot be in a safe way, whilst they are of a Temper so little akin to Sincerity, and a serious Love of Religion: yet it may be possible to offer such Considerations as may help other more truly sincere Christians, to judge whether they have Ground to hope that they themselves are so disposed, and so free from Sin, as to be within the Covenant of Grace and Mercy, the Conditions of which I have, in some former Discourses, been representing and explaining to you.

He, therefore, who makes no other use of the gracious Proposals of the Gospel, but to encourage himself to recover from any Sin, of which He knows he hath wilfully been guilty; and is so affected by any Instance of his past Weakness, as to keep a greater and stricter Watch over himself for the Time to come; He, who at any time finds, upon a Review of himself, that, tho' He be not absolutely perfect, yet, He gets Ground of his Imperfections, and proceeds, by a daily Course, farther and farther, in the Paths of Virtue; He, who carefully avoids the Opportunities and Temptations

Serm.
VII.



ons by which He knows He hath formerly fallen; may reasonably conclude that He is truly sensible of the Importance of Holiness, and of the Necessity of forsaking his Vices, and sincerely disposed to practise the one, and relinquish the other. He, who when He unavoidably, and without any Fault of his own, meets with the same Trials, and Temptations, which have formerly vanquished him, finds Faith, and Sense of God, and Strength of Mind, enough to vanquish them, and resist all their Arts and Force, hath good Ground to hope that He is in a Way acceptable to God.

In some Cases, the Rule for this Judgment is so manifest that it cannot be mistaken. He who hath rob'd or cheated his Neighbour, after any manner, whether by the Smiles of a Friend, or the Force of an Enemy, cannot but know whether He hath, or hath not, made Restitution, to the uttermost of his Power, of whatsoever He hath thus obtained by Fraud, or Force. This is what removes the Guilt of that Injustice: and without this it is impossible He can think that He comes up to the *Terms of Acceptance*, or is in a safe Way to Happiness. So likewise, in all other sorts of personal Injuries, whether respecting the Reputation, or Quiet,
of

of our Neighbour, He who doth to his utmost make Amends for the Damage received, comes up to the *Terms* of *Acceptance*, as far as this Crime is concerned. So that in this Case it is too easy to judge, for Men to pretend an Evasion. In fine, *He* is certainly in a safe Way, who, in this State, which, as I said, is not a State of absolute but of increasing Perfection in Virtue, is ever studying what He hath to subdue in himself, and is always subduing it by the Power of Religion.

On the contrary ; He, who takes Encouragement before sinning from the Doctrine of Acceptance and Reconciliation, delivered in the Gospel, to venture still farther in the Paths of Sin, with a foolish Hope of coming up to the *Terms* of that *Acceptance* some time or other, is as yet in a very unsafe Condition ; without any the least Ground of Hope from those Terms of Favour which he thus abuses to his own vile Purposes. He, who finds himself led by his sinning at any time, rather to love the Sin, than to detest and guard against it ; rather to run to the Temptation, than to fly from it, hath too much reason to suspect his own Case. He, who finds his Sense of the Importance of Morality and Virtue di-

Serm. diminishing, and the Power of the
VII. World, or the Flesh, increasing over him,
so far that he is still every Day carried
by their Allurements, or Affrightments,
into the Practice of Sin, may be sure that
he is rather laying up for himself the
Matter of a terrible Repentance to come,
than truly repenting at this time of any
thing past. He, who keeps Possession of
what he hath unjustly obtained; or re-
fuses to do right, or make Restitution,
to his Neighbour whom he hath injured;
how deep soever his Sorrow, how many
soever his Tears may be, is far from the
Way of God, or any well-grounded
Hopes of Salvation, upon the *Gospel-
Terms*. In a word, He, who finds within
himself that his Virtue grows less, and
his Passions increase in Strength; that
he is so far from getting Ground of them,
that they get Ground of him every Day,
is in the worst Condition we can well
imagine. And He, who finds that he is
a Captive to any one wilful Sin; that he
hath not yet made any successful War-
fare against it; that he hath not yet
got out of it's Power; that his Faith in
God, his Sense of Religion, his Belief
of a future State, are not sufficient to
disengage him from it; but that it keeps
its Ground, and is too hard for the Re-
sistance



stance of his Virtue, may be sure that He is not yet in such a Condition, as that He may at all depend upon the Favour of God, promised in the Gospel to returning Sinners; having not yet made himself any more obedient to his whole Will than He hath been in Time past.

These Particulars I have laid down briefly: but hope the Consciences of all, who are any ways concerned, will apply what hath been said to their own particular Cases; without any such foolish Partiality as may endanger their own Eternal Salvation. But if they will not act sincerely with themselves, when themselves only are concerned, and when Almighty God hath shewn such a tender Regard to their Interest; but, on the contrary, will endeavour, and labour hard, to put a Cheat upon their own Souls: how wonderfully strange is this! and how little Thanks will they owe themselves, when they come to feel the Effect of so wilful a Delusion! After having spoken to these *Two Questions*, I come now, in the last place, as I proposed,

IV. To draw such Observations and Inferences from the whole, as may be of use to us in our successful Endeavours after Eternal Life. These are such as

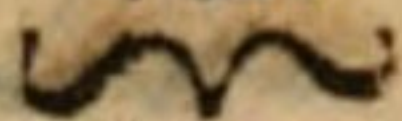
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Serm. our Thoughts, I hope, have been naturally
 VII. rally led into already by my past Discourses ; and will often run into, when we come to retire, and to consider of our true and eternal Interest. The Time will now permit to mention but Two or Three. As,

1. From the very Words of St. *James* in the Text, and the lowest Sense in which they can be understood, as well as from the Absurdity which I have shewn in the contrary Supposition, it is evident that, upon the Gospel Terms, there is no such thing as atoning for the Neglect of one Virtue by the Performance of others ; nay, by the Performance of every other Virtue.

2. From what hath been said let every one observe, that it is not Inclination, or Custom, that can excuse or bear them out in the continued Commission of Sin ; or in the repeated Neglect of any known Duty. For God excepts no Sin from his Condemnation ; no Duty out of his Commands. He requires all equally, as we have seen : and to pretend to exempt our selves, is to put our selves out of his Jurisdiction, and Government ; and to set our Humour or Inclination above his Law, and Authority. Yet how many Men do we meet with, who are apt
 to



to think their own Sin, to which they are most inclined, and most easily seduced, to be out of the Number of the condemned Vices; or else to hope that God will depart from his settled Rules, on purpose to release their Punishment. They will pray, and hear; and perhaps receive the Sacrament; and do several good Actions, to the end that their Inclination may be allowed of by God Almighty: and as long as they do what they have no great Temptation to allure them from doing; or omit that Sin to which they are under no strong Biass; they foolishly imagine that their Inclination and Biass to another Sin will be Excuse enough for their Darling, and Bosom Vice. But, if St. James say true, they who are, in one Instance, Transgressors, are Sinners against all the Law, and the whole Authority by which it was enacted.

3. Let the very best of us be led, by what hath been said, to look narrowly into our selves, and to see whether there be not some latent Root of Vite in us; some secret and less observed Instance, in which we transgress the Will of God. The Christian World is come to that pass, that He who is not guilty of open Acts of notorious Sin, Drunkenness,

Serm. VII. Adultery, Blasphemy, Revenge, or the like, passeth for a good Christian : and many think it well with them, because they cannot accuse themselves of such Sins. And so far indeed it is well. But alas! Though they be not thus openly lewd, and profligate : yet perhaps there remains something in them that requires, and is worthy of, a Cure. They are not Swearers ; or Drunkards ; or Unclean ; or Profane : but perhaps, a silent Discontent eats thro' their Hearts ; a secret grudging and repining discomposeth their Nights and Days ; Envy gnaws upon them ; or some Passion or other torments, and holds them captive. Some Imperfection or other we may find, if we turn our Eyes more to what we have, than to what we have not. And here lies the Business of every Christian, to conquer his own proper Enemy. If we have no very great ones ; if we be out of the Reach and Power of the most formidable : the more Shame and Ignominy, to be led captive and spoiled by those of less Strength, and less Account. Let us not think it beneath us to exert our selves against the least of God's Enemies, and our own. Since 'tis a Progress towards Perfection that is required of us ; let us think and
act

of evil in us,

act, as if we thought it our Duty to make this Progress. Serm. VII.

If, thro' the Happiness of a good Disposition, and careful Education, we have escaped those Pollutions under which so many in the World groan; let us thank God: and let us remember that it is from hence that we are to begin our Race; that we have not those Impediments which others have created to themselves by a long Course of wilful Sin; and that we have Incitements, and Encouragements from hence, as well as Obligation, to attempt the greater Heighths of Religion and Virtue. By Religion here I do not mean Devotion, and Prayer; which yet are of admirable Use, and of great Necessity: but the greater Degrees of all that is good; the more sure Conquest over all our Passions; the more quiet Possession of our Souls in Patience; the more profound Submission to God's Will, and to all the Dispensations of his Providence; the more composed Resignation of our selves to his good Pleasure; the bringing down every Imagination which raiseth it self against him; the subduing every undue Tendency in us towards worldly Ambition, Honour, or Riches; the quieting every turbulent Motion in our

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Breasts;

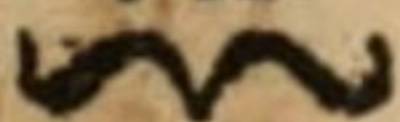
Serm. Breasts; the taking off more and more
 VII. the Edge of the Mind from all sensual
 ~~~~~ Enjoyments; the Discovery, and gradual Amendment, of the least Dislocations, the least irregular Movements, the most secret Disorders of our Wills and Affections. This is the Task of a Christian, who is past the Danger of being immersed in open Vice and Profaneness; to go on from Strength to Strength; from one Degree to another; from one Branch of Perfection to another; till He is called for by God into a State of greater Perfection: and whoever will seriously look into themselves, will find Instances enough of Imperfection; in the amending of which they will shew a sincere Intention to please God, and give themselves a greater Hope of his Mercy than they could otherwise have.

But last of all, let none of us increase our own Misery by such a Baseness of Temper, as ungratefully to abuse the Mercy of God, offered us upon the *Terms* of the *Gospel*, to the Purposes of Sin and Wickedness. This is a Sin of a deep Hue; and what will <sup>indeed be the greatest</sup> ~~make our Repentance,~~ <sup>and Happiness,</sup> ~~much more difficult than they would otherwise be;~~ and, if continued in, utterly impossible. God offers us, for the Sake of his Son, to receive

us

*Aggravation of our  
 continuing in our  
 Vices.*





us to Favour, returning to him; and sincerely practising his whole Will for the future, without any Partiality, or Neglect of any part of it. It is a servile and ignominious Disposition, for which no Name is bad enough, to take occasion from the Offer of Mercy to which universal Amendment and Holiness is at any time entitled, to defer our Amendment and Holiness. The only generous Way; the only secure Way for our own Interest (which we pretend to be so dear to us;) is immediately and without Delay to endeavour to come up to his *Terms*, that we may obtain his Promises; to work out our Salvation *while the Day lasteth; because the Night cometh* (we know not how soon) *when no Man can work.* Thus shall we find the Way to *Eternal Life*, before it be hid from our Eyes: which God grant we may! &c.

L 4

S E R-



which God from we may! Life, before it be hid from our Eyes; Those shall we find the Way to Eternal not how soon) when we have our work (we know that we may obtain his Promises; to understand to come up to his Throne, to us) is immediately and without Delay Interest (which we pretend to be so dear Way; the only secure Way for our own ment and Holiness. The only generous my time entitled to better our Amend- yal Amendment and Holiness is at from the Offer of Mercy to which uni- name is bad enough, to take occasion for which no it is a devil; and it is without any partiality or rigidity help preserving his whole Will for the it to favour, returning to him; and so-



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*Concerning the Terms of Acceptance, &c.*

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# SERMON VIII.

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*HEBREWS 10. 26, 27.*

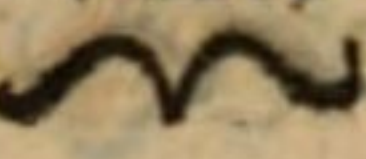
*For if we sin wilfully, after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin: but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.*

**I** Have, in several Discourses, shewn Serm.  
 you, from plain, and uncontestable VIII.  
 Passages of the New Testament, what  
 those Terms and Conditions are, upon  
 which Almighty God will finally pardon,  
 accept, and justify, those professed Chri-  
 stians, who have been, in any Sense, or  
 any



Serm. any Degree, *wilful Sinners* : and in my  
 VIII. last Discourse I summ'd them up in that  
 ~~~~~ one Condition of *sincere, universal, and*  
impartial, Obedience to all the Laws of
 God, without Exception; or a real, and
 sensible, Amendment of their Lives and
 Tempers, in all those Instances, in which
 they know themselves to have transgres-
 sed any of his Commandments. In or-
 der still more to confirm the Truth of
 what hath been said upon this Subject,
 I design to consider particularly those
 several Schemes, and various Hopes,
 which the Imaginations of Men have set
 up to themselves, more agreeable to
 their own Humours, and Inclinations,
 in Opposition to these settled Conditions
 of God's Favour.

But, before I set about this, it will be
 very proper to take notice of another
 sort of Mistake in this important Affair,
 equally contradictory to what I have al-
 ready laid down; equally fatal to ill-
 disposed Minds; and very troublesome
 and afflictive to many well-meaning and
 honest Christians : and that is, the Opi-
 nion that their Case, as well as the Case
 of all professed Christians who have
 been at any time *wilful Sinners*, is so sad
 and desperate, that it is invain for them
 to hope for Pardon and Reconciliation,
 upon

upon any Terms; even tho' they should heartily endeavour to come up to the *Conditions* I have heretofore laid down. 

These are of a differing sort, and of a differing Temper, from the most of their Neighbours. And their Opinion is pretended to be founded upon some *Texts* of the *New Testament*, which seem to speak of the Irremissibleness of some Sins, which perhaps they fancy themselves to have been guilty of; and particularly upon this Passage, now read to you; which, taken by it self, and separated from the Context and manifest Scope of the Writer of this *Epistle*, seems to conclude, in general, against all Hope of Pardon to such as have sinned wilfully after the receiving and professing the Christian Religion.

In Opposition to such Imaginations, (which render all that I have before advanced of none effect) I shall not confine my View to this one Text of the *New Testament*: but I shall have regard to several others, which have been, in the same manner, mistaken and misapplied; as well as to some Considerations taken from the Nature of God, and the End of the Gospel; designing

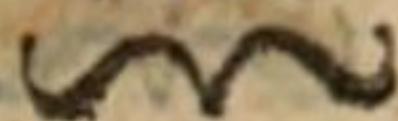
I. To shew the great Absurdity of fixing upon Almighty God, or the Christian

Serm. stian Religion, any such Opinion as that
 VIII. all Hope of Pardon is cut off, in the
 ~~~~~ Gospel, from all such *Christians* as have  
 been *wilful Sinners*. And

II. To consider particularly the Intent  
 of those mistaken Texts; and the Impos-  
 sibility of fairly fixing upon them any  
 such Opinion as this.

And these Points I think it very useful  
 to explain. For, tho' the Generality of  
 professed Christians are more apt to pre-  
 sume upon the Goodness and Mercy of  
 God; and to interpret all Texts of  
 Scripture concerning that, so much in  
 their own Favour as to receive some  
 Support from them, even whilst they  
 wilfully continue in their Sins: yet,  
 since there are, on one hand, some  
 others who may, from a pretended De-  
 spair of God's Mercy, go on to increase  
 the Number of their Transgressions;  
 and, on the other hand, some weak,  
 tho' honest, Christians, who have been  
 brought to the melancholy Condition  
 of thinking themselves, without any  
 Ground, to be such sort of Sinners as  
 have forfeited all Title to God's future  
 Mercy; it is very necessary to consider  
 this Point, that so the Uneasiness of the  
 latter, which is only their present Un-  
 happiness; and the Despair of the for-  
 mer,





mer, which is their Crime (as it is founded upon their Desire to continue in their Sins;) may be removed; and some Stop put to such destructive Imaginations. Nor can it be amiss for us to descend, as near as we can, to the Wants and Occasions of all sorts of Persons; to consider the Scruples of some, as well as the Presumption of others; and to accommodate our Teaching sometimes to the more rare and secret Cases, as well as at other times to the more known and common. Nay, it is indeed necessary, in order to place beyond all reasonable Doubt what I have heretofore laid down, to handle this Subject: that so it may appear, not only that the *Terms* of God's Favour which I have pointed out, are the only *Terms* upon which He hath promised Acceptance; but that there is no reason to think but that all professed Christians may be sure of Acceptance, upon coming up to those *Terms*, whatsoever their former Condition hath been.

To return,

I. I shall now endeavour to shew the great Absurdity of fixing upon Almighty God, and the Christian Religion, any such Opinion, as that before-mentioned.

1. It is extremely absurd to suppose that Almighty God, in condescending to  
make



Serm. make Terms with his Creatures, in the  
VIII. Christian Dispensation, should not propose some Method of Reconciliation to those who sin after they have received that Religion, as well as to those who had been Sinners before their believing: because no Man, tho' never so hearty and sincere in his Profession of that Religion, is thereby made so infallible that nothing shall ever impose upon his Judgment, or so well-guarded and resolute as that nothing shall be able to surprize, or entice, his Will into a Consent to sin, in any possible Instance. It may be true that a Christian hath such a Power, and so much Strength, and that He is so free from an absolute Necessity of committing any one single wilful Sin, that He may possibly, by Watchfulness, and Consideration, and a perpetual Care over himself, prevent this. But it is true likewise that this is so very difficult, that the Experience and Confession of all the best Men, in all Ages, have demonstrated that this sinless Obedience was never performed in Fact.

There is indeed a vast difference, and in the Opinion of the World a greater sometimes than is just, between Sins: which hath induced some Men perhaps to think themselves more free from Sin than





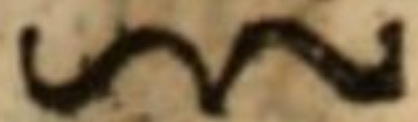
than they really are. Some are apt to imagine, because they do not permit themselves to be guilty of Drunkenness, or Adultery, or Fornication, or Murder, or Covetousness, or Dishonesty in their Dealings, that therefore they are clean. But they often forget the Thoughts of Pride and Haughtiness; of Revenge and Implacability; of Severity and Ill-nature, of Envy and Malice; of Anger and Passion; of Ambition and worldly Grandeur; the frequent Mispense of their precious Time, and the like: in one, or more, of which, they have, some time or other, in some degree or other, too probably indulged themselves more than they can answer for at the Bar of Justice. Too probably, I say: for is there a perfect Man upon Earth? Is there one, who hath not one weak side? who hath been always so strictly upon his Guard as that He can say, He hath resisted all Temptations to every sort, and every degree, of Sin? It hath been often observed to you, that Men are too apt to pass over the Consideration of that particular Vice to which they have found themselves inclined; especially, if it be not of the Number of those which are called scandalous and notorious Crimes: Whereas some of these I have now mentioned, do in truth defile



Serm. defile the Soul ; hinder the Perfection of  
 VIII. Virtue ; render the Man as truly obnoxious to the Divine Anger ; and as truly oppose the Design of Christianity, as some of the former sort ; and therefore ought to be esteemed as Sins, and acknowledged as such, by all Christians.

I believe, therefore, it may be truly affirmed that there neither is, nor ever was, a Christian, who hath not, in some Instance or other, suffered himself to be carried beyond the Bounds of strict Religion, particularly of the Christian Institution ; so as that He must acknowledge himself, to the great Judge of the World and Knower of Hearts, to be, in some degree or other, a wilful Sinner after the Reception of Christianity. *St. Paul* indeed, after his Conversion to the Christian Religion, and his Labours in the Work of the Gospel, doth say, that He is conscious to himself of nothing for which He can condemn himself. *1 Cor. 4. 4.* for that is the meaning of those Words, *I know nothing by my self.* But He doth not mean this in any other Sense, to be sure, but this, that in the main He had performed his Office after such a manner, as that He had good Ground to hope for the Favour of God, and the Rewards of Heaven: which





Assurance others likewise may arrive at. That He could intend by this to signify that, in any single Instance, either of Thought, Word, or Deed, either considered as an *Apostle*, or as a private Christian, He had nothing to accuse himself of; is a Supposition without all Ground. For He doth not appear to have had such an Opinion of himself: and particularly seems to have acknowledged himself in an hasty and indecent Passion before the High-priest, *Acts* 23. 3. for the Words cannot be understood to mean less than that. Nor indeed doth He extend the Expression, *1 Cor.* 4. 4. to himself in all Capacities: but is there considering himself particularly as called to, and executing, the Work of an *Apostle*. St. Peter once thought it absolutely impossible that any worldly Consideration could bring him to a Denial of his *Master*, after all the Confirmations, to which He had been witness, of his being the true *Messiah*: and yet, the same Night in which He shewed this Confidence, He shewed his Weakness also.

This, therefore, being undoubtedly true, that no Christian, since the first preaching of the Gospel, hath actually so fulfilled the Law of Christ, as to be entirely free from all Sin either of Omission

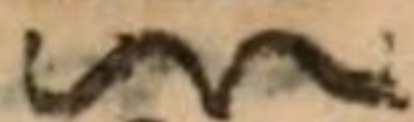


Serm.  
VIII.

*sion, or Commission* ; either in Thought, Word, or Deed : I say, it is absurd to suppose that Almighty God would leave no room, in such a Dispensation, for the Recovery and Reconciliation of wilful Sinners, after their believing the Gospel ; without which there could be no Salvation obtained. This would be to bring Men into such a Dispensation as must only affright and terrify some ; and throw others into a more profligate Course of Sin than they were in, before their believing in Christ. This is to suppose Almighty God calling the World solemnly to the Knowledge of the Gospel ; descending to treat with his Creatures, in order to bestow his Mercy upon them after an extraordinary manner : and that the Effect of this Condescension is, that the sincerest Believer that ever embraced his Call to the Christian Faith, cannot have any Hopes of Pardon, if He hath once after that wilfully transgressed any of his Laws. And what is this but to publish a Religion to the World, which hath no Effect towards making any of the Sons of Men happy ; but indeed makes them all much more miserable, in the End, than they would have been without it.

Some





Some Men have made it a great Objection against the Wisdom and Goodness of God, that He should promulgate, after such a manner, such a Religion as that of Jesus Christ; when He foresaw that so many, who have it in their Power to do otherwise, would live so unworthily of it, in the Practice of gross, and notorious Sins. But the Love of God, in answer to this Objection, is sufficiently seen in the unspeakable Benefit which the better sort receive from this Institution; and in the Proof which that affords us that others might receive the same, were they not extremely wanting to themselves. But the present Supposition takes away all Hopes, even from the most sincere Believer, of acquitting himself so as to obtain God's Favour at last. For the Weakness of all Christians, in some Instance or other, proving such a Difficulty of absolute Perfection, as no Christian ever yet conquered; this Supposition represents Almighty God as instituting a Religion entirely fruitless, and ineffectual. Which is so great an Absurdity, that from hence it may certainly be concluded that there is a Method of Pardon and Reconciliation for those who have wilfully sinned after their receiving the Christian



Serm. Religion. And this with respect to all  
VIII. sorts of wilful Sinners in that Religion:

because, as it is absurd to suppose that God should not mean and speak Consolation to the better sort of Christians; so, on the other hand, it is equally absurd to suppose that He should, by cutting off all Hopes of Favour on any Terms, urge and force the worse sort of Christians into a more resolute and uninterrupted Prosecution of their Vices. And this brings me to another Consideration, viz.

2. That, as the contrary Opinion is, in it self, absurd and shocking; so, it is expressly contrary to the declared Design of the Gospel: which is, that all Sinners should be called and invited to Repentance and Reformation; and that Virtue should have an Encouragement annexed to it, sufficient to work upon Men to forsake Vice, and return to the Practice of it. But now, this End could not possibly be answered, if it were certain that, if once Men arrived to such a Pitch of Wickedness, they should never be accepted by Almighty God, even tho' they should forsake it for the Time to come. For, as I observed in a former Discourse, the Certainty of this, nay, the probable Suspicion of this, would incline all Sinners, especially habitual Sinners, to



to strengthen themselves in their Sins; and to take Courage from their Despair of Mercy, or of any other sort of Happiness, to take as much as they possibly could of the Pleasures of a Course of all manner of Sin; and so to engage themselves, more inextricably than ever, in a vicious Habit of Life.

Serm.  
VIII.

But because some have built so pernicious an Opinion, not upon the Reasonableness of the thing it self; or upon the main End and Design of Christianity; but upon some particular Texts and Passages of the *New Testament*; and argued from them, against the Acceptance of some Sinners, who are professed Christians, upon any Terms whatsoever: I shall now therefore, in order to remedy the Mischief of such a Mistake,

II. Endeavour to shew that these Passages of the *New Testament* prove not the Point, for which they are alleged. And of these Passages I shall take particular Notice of *Three*; upon which the whole of the present Debate entirely depends.

I. The *first* is that Passage, recorded in the *Gospels*, in which our Saviour speaks of *sinning against the Holy Ghost*; and declares it unpardonable; particularly, *Matth. 12. 31, 32*: which some well-



Serm. meaning Christians have been so unkind  
 VIII. to themselves, as, in their desponding  
 Minutes, to apply to their own Case. The particular handling all the Circumstances of this important Passage would require a long Discourse on purpose. But all that is necessary to my present Design is to shew that the Sin there spoken of, is a Sin in which such Persons, as we are now speaking of, cannot possibly be concerned. For whatever it was, that was there intended by our Lord; this is manifest that He speaks to, and of, such Persons as themselves saw the Course and Series of his wonderful Works; and did, out of mere Malice, and an incorrigible Disposition of Mind, ascribe all that He did to the Power of evil Spirits: tho' there was not the least Sign of that, but manifest Demonstration that He was directly against the Interest of all evil Spirits. It is upon this Occasion, and of such sort of Sinners, that He there speaks. And from hence it appears, that, whatever the Nature and Malignity of that Sin was, it cannot be a Sin which it is possible for any Persons to commit, who profess Faith in Jesus Christ, and believe Him to have been sent into the World by God; nay, nor for any who did not themselves see with



with their own Eyes his mighty Works, Serm. VIII.  
and, out of mere Malice and Perverse-  
ness, ascribe them to the Devil. It fol-  
lows therefore that, supposing the *Sin*  
*against the Holy Ghost* (whatever be the  
full Nature of it) to be unpardonable;  
(which probably must arise from the ac-  
curSED Disposition of Mind from which  
it proceeds, incapable of Alteration for  
the better, and not from any Resolution  
of Almighty God not to pardon it upon  
such Alteration for the better;) suppo-  
sing, I say, this Sin unpardonable: yet  
it follows from what hath been said that,  
notwithstanding this, the wilful Sins of  
all who profess Faith in Jesus Christ  
may be pardoned, upon some Terms;  
and that they may be capable of coming  
up to those Terms. For it appears that  
no professed Christian, or sincere Belie-  
ver in Jesus Christ, is capable of being  
guilty of this Sin: and it is of *Christians*,  
who have been, or are, wilful Sinners,  
that we are now discoursing. This is  
fully sufficient for our present Purpose,  
concerning this Passage about *sinning*  
*against the Holy Ghost*, viz: to prove that  
professed Christians are not, and cannot  
be, concerned in it.

2. The second Passage I shall mention,  
is that in the *Sixth* Chapter of the *Epistle*  
to the *Hebrews*, from v. 4. to v. 7. For



Serm. *it is impossible for those who were once en-*  
 VIII. *lightened, and have tasted the heavenly*  
 ~~~~~ *Gift, and were made Partakers of the Holy*  
Ghost, and have tasted the good Word of
God, and the Powers of the World to
come, if they shall fall away, to renew them
again to Repentance: seeing they crucify to
themselves the Son of God afresh, and put
him to an open Shame: concerning which
Passage, I have the following Observati-
ons to offer.

I. This is spoken only of a wilful and open Apostacy from the Faith of Christ, and a publick Denial of Jesus Christ, persisted in for some Time: and this Apostacy is the Apostacy of such Persons as had tasted, and been endowed with, some of the miraculous Gifts of the Holy Ghost, seen in those first Days; and had been Witneses to the great and wonderful Gifts which others in the Church likewise enjoyed, and to all the Wonders of the Gospel-Age, called here by a Jewish Phrase, *the World, or Age, to come*. These are the Persons, and this is the falling away here spoken of: and such a falling away it is, as may justly be said to be, in effect, an Acquittance of those who crucified our Lord; and a joining with the Infidel World in bringing a publick Shame upon Him,
 and

and his Religion. This then is vastly different from the Case of any who are still professed Christians; and cannot possibly be applied to any, who have not, by open Apostacy, fallen from a State of such Gifts, and such Powers, and such Illuminations. Serm. VIII.

2. The Impossibility of the Acceptance of such Persons is not here fixed upon any Resolution, on the part of Almighty God, not to accept them; should they again sincerely turn to Him and come up to his Terms: but is declared to arise from the Impossibility of such Persons ever recovering themselves, so as to come up to the Terms of the Gospel. It is said to be impossible to *renew them to Repentance*: not to be impossible for them to be pardoned and accepted, supposing them to come to true Repentance. But we are now speaking of the Pardon of such professed Christians, tho' never so notorious Sinners, as may, and do, come up to the Terms required: and this Passage, you see, cannot be meant of Sinners, during their Christian Profession; or of Sinners of any sort, who do at any time come up to the *Terms* offered in the Gospel. But then,

3. The *Impossibility* here spoken of, is not a natural or absolute Impossibility: but

Serm. but only a very great Difficulty ; which,
VIII. in the ordinary way of speaking, is often
said to be impossible ; and represented
by Similitudes taken from natural Impossibilities. At this Day, we our selves
often call a difficult Matter, an impossible
thing ; without meaning it in the strict
and accurate Sense of the Word : and
in the Eastern Nations, their Ways of
speaking were much more exorbitant,
and their Figures of Speech more strange
than those amongst us. *Can the Ethiop-
ian change his Skin, or the Leopard his
Spots ?* saith the Prophet, Jer. 13. 23.
*then shall ye also who are accustomed to do
evil, learn to do well.* If one were here
to follow the Letter of the Expression,
one would think that the Prophet was
representing it to be as impossible, in
the nature of the thing, for the habitual
Sinner to turn to the Practice of Virtue,
as it is for the *Blackmoor* to alter the
Colour of his Body. Whereas it is ma-
nifest that this could not be intended,
because it was this same Prophet's Busi-
ness and Design, (as it was that of others
also) to persuade those very Sinners, to
whom He speaks, to reform their Ways :
which had been the absurdest Thing
imaginable, were it a Matter which He
knew,

knew, and represented to them, to be absolutely impossible.

Thus our Saviour himself represents the Difficulty of a Rich Man's embracing the Gospel, and arriving safe at the Place of future Rewards, (a Difficulty arising from the strong Temptations there are in the Possession of Riches, to Covetousness, or Pride, or Luxury;) by a Similitude taken from a thing absolutely impossible: and goeth so high, in the figurative way of speaking, as to say, *It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven.* Matth. 19. 24. And yet his great Design was to call these rich Men themselves to such an Use of their Riches, as that they might prove the Occasion of their greater Reward hereafter. Which shews that it was not his Intent, in those Words, to speak literally; or to signify any more than his Sense of the very great Difficulty of Rich Men's behaving themselves so here, as to attain Eternal Happiness hereafter.

From all this it appears that Things are, in Scripture, said, or represented, to be impossible, by an usual manner of speaking, which are only extremely difficult: and consequently, that the Word

Serm. *impossible*, in the Passage now under
 VIII. Consideration, (taking into the Account
 likewise the nature of the thing spoken
 of) doth not signify any more; and that
 the *Apostle's* Design in that *Passage* was
 no other than to signify the extreme
 Difficulty of the true Repentance of such
 as do totally renounce the Christian
 Faith, and publickly disown their Ma-
 ster, Jesus Christ, after they have re-
 ceived themselves, and seen in others,
 the greatest and most miraculous Proofs
 that He is the true *Messiah*.

And thus we see that, whether we
 consider the Persons concerned in this
 Passage; or the thing affirmed of them
 in it; it hath no reference to the Sins of
 professed Christians, continuing such;
 and doth not prove any thing of the
 Impossibility of their Repentance, and
 Acceptance.

3. The *third* and last *Passage* of the
New Testament which I shall mention, as
 quoted, and applied, by some, to the
 same purpose, is that which I read to
 you, at the Entrance of this Discourse,
 out of the same *Epistle* to the *Hebrews*,
 ch. 10. v. 26, 27. *For if we sin wilfully*
after that we have received the Knowledge
of the Truth, there remains no more Sacri-
fice for Sin, but a certain fearful looking
for

for of Judgment, and fiery Indignation, which shall devour the Adversaries. Now,

1. To put such an Interpretation upon this Passage, as to take away all Hopes of Pardon, from such professed Christians as have been, in any degree, wilful Sinners, even supposing them to return and amend; is to contradict the main Design and Tenour of the Gospel: as I have just now shewed. And whatever contradicts the main Design of the Gospel, cannot possibly be the true meaning of any particular Passage in it: whether we be able to find out the exact meaning of the Passage, or not. The Form of Expression, upon which the Supposition is founded, equally precludes from Mercy the sincerest repenting Christian, who hath once wilfully transgressed God's Law, and the vilest Sinner who is hardened in his Iniquities. So that, if it excludes any Sinner from Pardon; it excludes *all* who ever once sinned. And who can put such a Sense upon this Passage, as will render vain the whole Christian Dispensation; and debarr every one who ever named the Name of Christ from all Title to any Benefit from Him? This it is impossible to conceive, or embrace, as the Intent of the Apostle. And as for the true Intent of it,

2. It

Serm.

VIII.

2. It will be obvious, I believe, to every one's Observation, upon the reading the whole Context, that this *sinning wilfully*, in v. 26. is the total and open forsaking the Christian Assemblies, in the Verse before : which was accounted a renouncing and being ashamed of, the Christian Faith, in Compliance with the Infidel World about them. And that this *sinning wilfully*, here spoken of, is to be understood of a publick Renunciation of Christianity, and Apostacy from the Gospel, seems plain from the 29th Verse, in which the *wilful Sinner*, mentioned here, is opposed to one amongst the *Jews that despised Moses's Law*, and professedly opposed it ; and is farther described to be one who hath *trod under Foot the Son of God*, and hath *counted the Blood of the Covenant, wherewith He was sanctified, an unholy thing*, and hath done *Despise unto the Spirit of Grace* : Phrases, very like to those by which the *Author* of this *Epistle* describes an open Apostacy from the Christian Faith, in the *Passage* which I last considered ; and which cannot agree so well to any other sort of wilful Sins, as to that of a Departure from the Profession of Christianity, and, as much as in Men lies, giving an open Affront to that Dispen-

penfation, and bringing a publick Dis-
grace upon it. So that the *wilful Sinners*,
here spoken of, are not the *wilful Sinners*,
of whom we are now treating; *viz.*
those who are so, at any time, during
their Profession of Christianity.

3. What is affirmed of these Sinners,
in the *Passage* now before us, is, that
there remaineth no more Sacrifice for Sin:
that is, either that the Force of *Christ's*
Sacrifice signifieth nothing to such as
have renounced his Religion; or that
there is no other Sacrifice of any Force,
besides that which they have renounced,
which cannot profit them, whilst it is
publickly renounced by them. But cer-
tainly this is said of them, considered as
continuing in their Apostacy; and not as
returning sincerely again to their former
Profession. And this indeed may be
said of any wilful habitual Sinners, con-
tinuing such, that the Sacrifice of *Christ*
will profit them nothing: but this,
without taking from them the Hope of
the Favour of God, upon the Alteration
of their Lives, and their coming up to
his Terms.

It appears therefore, I think, very
plainly, that the Persons here spoken
of, are not *wilful Sinners*, who are such,
during their open Profession of *Chri-*
stianity

Serm.
VIII.

stianity; and that, supposing the thing here affirmed, to be affirmed of all *wilful Sinners* in general, it is not an utter Exclusion of any of them from all Hopes, but as remaining in their Sins: and consequently, that this *Passage* proves nothing against the Possibility of *wilful Sinners*, of all Degrees, amongst such as profess Christianity, obtaining the Favour of God, upon the Terms appointed by Himself in the Gospel; *viz.* the forsaking what is evil, and the sincere, universal Amendment of their Lives, in all those Instances, in which they can discover themselves to have been formerly sinful, or defective.

And it being so evident, from what I have heretofore discoursed, that these are the only Conditions of their final Justification, and Acceptance; and so plain from what I have now said, that, upon their coming up to these Conditions, they need not doubt of that Justification and Acceptance: what remains, but that we all shake off every Pretense of Despair and Despondency, on the one hand; and every vain Hope and fruitless Expectation, on the other; and heartily set our selves to amend whatever is amiss in

in our Tempers or Practice ; to run Serm.
our Christian Race in that Path VIII.
which *Christ* himself hath marked
out to us ; and, by patient continuance
in well-doing , to seek after Glory and
Immortality ? Which God grant we
may all obtain , for the Sake of his
Son *Jesus Christ*, our Lord !

N SER-

in the Temple of Paradise: to the
of Christian Race: in that Path
which David himself had marked
out to us: and by whose testimony
the Kingdom of God is set forth
and the Kingdom of Satan is
overthrown: for the sake of his
Son Jesus Christ our Lord!

SEK MON

THE GIFT

For by Grace we are saved: through
faith: and that not of our
own doing: but the gift of God:
which is not of works: lest any
man should boast.

I now come to the second part
of the book: which I have
time had in view: and to return
particularly the principal of those
Principles and maxims which
concern the Jews of old
with God: by which they have
themselves in their Conscience
and Vices: and endeavour to
force and sin themselves against the
Power of those in Text of
and those convincing Arguments

The Mistake, of relying upon Faith, considered, &c.

SERMON IX.

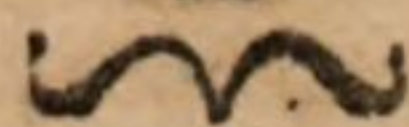
EPHESIANS 2. 8.

For by Grace are you saved through Faith; and that not of your selves: it is the Gift of God.

I now come to the *Second part* of that *Serm.*
Design, which I have, for some *IX.*
 Time, had in View; viz. to examine
 particularly the principal of those false
 Pretenses, and mistaken Notions, con-
 cerning the *Terms* of our Acceptance
 with God, by which Men support them-
 selves in their Continuance in their belo-
 ved Vices; and endeavour to elude the
 Force, and arm themselves against the
 Power, of those plain Texts of Scripture,
 and those convincing Arguments, by
 N 2 which

Serm.

IX.



which I have already proved that the Method laid down in the Christian Religion, by which Sinners may hope to be reconciled to *God* thro' *Jesus Christ*, is the actual Amendment of their Lives and Tempers in all such Instances as they know to be contrary, in any respect, to the Law of God; and that this is indispensably required of them in order to their final Justification at the great Day of the Lord.

The *first* of these Mistakes which I shall take notice of, and examine, is the Mistake of such Men as may pretend to be induced, by some Texts of the *New Testament*, to rely upon *Faith*, or their believing in *Jesus Christ*, and confident Application of his Merits to themselves; and to expect Salvation from this, considered as distinct, and separate, from Obedience to the Moral Laws of the *Gospel*. And amongst the rest, the Text which I have now read to you, hath been often heretofore, and is very likely to be often again, alleged to this Purpose by Men who are thus disposed to lay hold on any thing rather than heartily to set about the uneasy Task of reforming what is amiss in themselves. In the Examination of this great and fatal Mistake, I design

I. To

I. To lay before you the plain meaning of St. *Paul* in the Text.

II. To shew that no such Pretense as this can fairly be built upon these, or any the like Words, in the *New Testament*.

III. To observe that St. *Paul* doth, in this very Epistle, as well as in many other Places, sufficiently declare against any such Pretense : as our *blessed Lord* did likewise before Him in the plainest Words.

IV. To shew you in what Sense *Faith*, or believing the *Gospel*, is said to save us.

I. It will be very proper to lay before you the plain meaning of St. *Paul* in the Text.

And, if you look into the *Chapter*, you will find that He is there speaking of the former Condition in which the *Ephesians* were, before their Conversion from a State of Heathenism, to the Belief of the *Gospel* ; and magnifying God's Mercy, and the exceeding Riches of his Grace, or Favour, towards them, from the first Verse to the *eighth* : in which He therefore goes on to make them sensible of their Obligation to that God who had thus quickned them who were dead in Sins. For by Grace are ye saved : that is, For

Serm. *it is very fit you should know and consider*
 IX. *that it is by the mere Grace or Favour, or*
 ~~~~~ *Mercy of God (as the Word signifies)*  
*that ye are saved through Faith; that ye*  
*are put into a Method, and State of*  
*Safety and Salvation, by means of your*  
*receiving the Gospel of Jesus Christ. It*  
*is his own Act, his mere Mercy, that you*  
*have Terms of Acceptance offered you,*  
*upon your believing in Christ. The*  
*being saved in this Method is by the*  
*Grace or Mercy of God, I say; not of*  
*your selves, that is, no Contrivance, or*  
*Appointment of your own; not owing*  
*to your selves: but it is the Gift, the*  
*free Contrivance, and Offer, of God to*  
*you, that you should be put into this*  
*happy State by the Gospel. This is the*  
*meaning of the Expression and that not*  
*of your selves; not, as it may sound in*  
*our Translation, and that Faith, or be-*  
*lieving, not of your selves, but entirely*  
*the Gift of God; (for the Word that in*  
*the Greek is of the Neuter Gender, and*  
*so cannot so easily be supposed to re-*  
*late to the Word Faith going before:)*  
*but, that, or this whole Matter, this*  
*your being saved by Faith; this being*  
*called into a State of Salvation by the*  
*Gospel, is not of your selves; but the*  
*Gift, the Favour, the Offer of God,*  
 previous



previous to all Design, and Thought, of your own. Then follow these Words, Serm. IX.

*v. 9. Not of Works lest any Man should boast. i. e.* And as the Proposal of this gracious Method of Salvation was not owing to your selves, and your Contrivance: so neither was such a Favour merited at the Hands of God by any past Perfection, by any good Behaviour of your own, preceding it. For, as I told you already, *v. 1. and 5. you were dead in Trespases and Sins*, when you were called to the Knowledge of this merciful Dispensation. And this I add, lest any of you should boast, as if you had deserved of the Hands of Almighty God, by your past good Behaviour, so merciful a Dispensation, so gracious a Proposal, as is made to you in the Gospel: Then He goes on to assure them farther that their happy Condition is owing entirely to God, who had, without any Contrivance or Desert of theirs, ordered Affairs so by his good Providence, that they were now Believers in *Jesus Christ*; and had the Offers of Salvation, upon the Terms of the Gospel, brought home to them.

This, therefore, is the manifest Design of the Apostle in the Text, to raise the Gratitude of the *Ephesians* to Almighty God,



Serm.

IX.



God; and to inspire them with all possible Regard to Him, by putting them in mind that they were formerly in an helpless and miserable Condition, *dead in Sins*, void of the true Life of reasonable Creatures; that they had no Thought themselves of such Salvation as had been offered them by the Christian Religion; that they had no Merit to engage God Almighty to make them such an Offer, and preach such a State of Reconciliation and Salvation to them; that it was of his *Grace*, or Favour, that they were *saved* from their former evil Condition of Sin and Ignorance by believing and receiving the Gospel: for which they were obliged therefore to magnify the exceeding Riches of God's Mercy towards them in Christ; and not to attribute any thing to themselves, who were before this void of every thing that could be pleasing to Almighty God, or influence him to shew them so great and remarkable a Kindness. It is by *Grace* that ye are delivered from your former miserable Condition; it is an Act of Grace that *ye are saved thro' Faith*, or put into a State of Salvation by believing the Gospel: and this being *saved* in this Method, and by means of this believing, is *not of your selves*; but wholly



wholly owing to the good Will of God, whose free Offer, and Gift it is. This being so manifestly the Intent of the Apostle in this place; it appears from hence what I proposed in the second place, *viz.*

II. That no such Pretense as that which makes *Faith* alone, separated from a good Life and Conversation, the Condition on which we shall be accepted at last; that no such Pretense as this, I say, can be built upon this Passage of the *New Testament*: which will lead us likewise to the farther Consideration of this Mistake; and to give a true Account of what St. *James*, and St. *Paul*, upon other Occasions, have affirmed upon this Subject.

As for the Passage now before us; we have seen already that by our being saved by, or thro' Faith, is meant our being put into the true Way of Salvation by believing in Jesus Christ: and therefore that it cannot be laid upon any such Expression as this, that it is this Faith or believing taken by it self, and considered without any Influence upon our Lives, that will at last be accepted by God; if we had Opportunity of practising Righteousness, and have refused to do it. Besides, every thing necessary to



Serm. to Salvation must be represented as the

IX. Method that leads to it: and because

~ Faith in Christ, believing in Him, and receiving Him for our Master, is one and the first Requisite; therefore we may be said to be saved by *Faith*, without any such meaning as that other Things may not be as necessary, and as indispensable, as that.

But here it may be said, Doth not St. *Paul* expressly in another place attribute Justification to *Faith* without the Works of the Law? *Gal.* 3. 6, 11. To which I answer, Doth not St. *James* in his *Epistle*, ch. 2. 14. expressly combat that Opinion which some Men may falsely build upon this, *viz*: that *Faith*, without Moral Works consequent upon it, is sufficient to Salvation? And is not St. *James's* *Epistle* of Authority with Christians, as well as St. *Paul's*? And is not this a Demonstration to all who acknowledge this, that St. *Paul* could not intend any such thing as some have fathered upon Him? But this is not all that is to be said. For it is manifest that St. *Paul* is there speaking of such Works of the Law as Circumcision; and arguing, that such are not necessary, from *Abraham's* being justified by the eminent Faith which He had before Circumcision:  
and





and this against some Persons who would still pretend that the Observation of such Things was necessary to the Favour of God. Add to this, that *St. Paul* uses the Word Faith for the Gospel-Dispensation preached by Jesus Christ; and is only arguing that that is sufficient without the Observation of the Mosaical Ceremonies: But He is never arguing with design to make Men believe that a mere empty Faith, void of good Works, the Works of Righteousness, can save any Man at last: but saith much to the contrary in all his Epistles. But with respect to what is said both by *Him* and *St. James*, concerning the Faith and Justification of *Abraham* and of *Christians*; it may be proper to observe as follows.

1. *St. Paul* saith that *Abraham* was justified without, and before, such Works as *Circumcision*. *St. James* saith that *Abraham* was not justified by an empty Faith without Works of Obedience; and would never have been accepted of God, unless He had shewn the reality of his Faith by Obedience to the Call and Command of God. Here is no Contradiction between them. So likewise *Christians* will be justified by means of believing the Gospel-Dispensation, without any such Works as *Circumcision*, or any other



Serm. other Works of the Ceremonial Law; as

IX. *St. Paul* argued: But they will never be justified and finally acquitted by any Belief in Christ, without bringing forth, as they have Opportunity, such good Fruits, and walking in such good Works, as the Gospel of Christ directs, and commands them to practise; as *St. James* saith. Again,

2. *Abraham* was, for one signal Act of Faith and Trust in God, called by Him *righteous*; taken for such, and reputed as a Person free from the Guilt of his past Sins: as saith *St. Paul*. But it is manifest, saith *St. James*, that this *Faith* of *Abraham* was not such an empty Faith as some Christians pretend to rely upon; nay, that He would not have been justified finally by God, unless He had, when He was tried by God, shewn, by the Obedience of his Life, that his Faith was real, and sincere. Neither in this is there any Contradiction between them. So likewise it is true that a Christian, upon his first believing the Gospel, and receiving Jesus Christ as the Messiah and Saviour of the World, is acquitted from the Guilt of his past Sins; and reputed at this time, and for the sake of this *Faith*, as a just and righteous Person, clear from all past Guilt: as *St. Paul*



*Paul* always taught the first *Christians*, who were converted at ripe Years from a Life of Infidelity and Sin. And so likewise it is true that no Christian who hath Opportunity, after his Conversion, to practise Holiness, and yet continues unfruitful, or wicked; that no such Christian, I say, shall be finally justified and acquitted, at the last Day, for the sake of his believing in Christ; as *St. James* teacheth: but that the final Justification of such Christians depends upon their shewing their Faith by their Works, as *St. James* expresseth it; and upon their bringing forth good Fruit in their Lives and Conversations.

Thus may it easily be seen that these *Two Apostles* perfectly agree concerning the Necessity of a good Life, and of every Branch of the Law of Virtue. But *St. Paul* had to deal with a sort of Jewish Christians, who retained an Affection for the Works of the Law, and Circumcision particularly: and therefore found occasion to tell them that their Father *Abraham* himself was justified without such Works; that his eminent Faith was one time counted to him for Righteousness, or Justification; that for the sake of that Faith He was esteemed by God free from all the Guilt He had contracted by



Serm.

IX.



by Sin before that Time; and that therefore it was nothing but what was agreeable to that great Example which they pretended to love and honour, that God should accept such as believed in his Son Jesus Christ, without their adhering to such Works as Circumcision; and for the sake of that Faith; in Reward, and for Encouragement, of It; should acquit them from the Guilt of all their Sins committed before that Time. But St. *James* found that some misunderstood and perverted such Doctrine as this; and that some Christians began to pretend that no Works at all, not those of Piety, and Charity, were necessary to their Justification at the great Day; and that their believing in Christ would acquit them from the Guilt of all their Sins that they should commit after this Belief, and during the Time of their Christian Profession. And therefore He found it necessary to tell them that *Abraham* shewed his Obedience to God's Will in the highest Instances, and trusted not in an empty *Faith*; but, tho' He had been once acquitted from past Sins by an eminent Degree of it, yet that He did not expect to continue in Favour with God, unless by obeying all his Commands, and shewing himself ready to fulfil



fulfil his whole Will : and so likewise Serm.  
that *Christians* cannot expect to continue IX.  
in the Favour of God, or that State of  
Justification and Acceptance which their  
first believing put them into, without  
imitating *Abraham's* Obedience, and fol-  
lowing his Steps in good Works, as well  
as in Faith ; or rather, that there can be  
no such thing as true Faith without good  
Works, any more than there can be a  
good Tree without good Fruit.

These were the different Reasons for  
the different, tho' not contradictory, *Posi-  
tions* of these Two *Apostles* ; and for  
their different manner of handling this  
Point. And in this Matter great Ac-  
count is to be had of the following Di-  
stinction ; that believing in Jesus Christ  
acquits from the Guilt of Sins committed  
before such Belief, and this merely in  
order to a better Life for the future ;  
which was *St. Paul's* frequent Affirmati-  
on ; but that believing in Jesus Christ  
doth not acquit from the Guilt of any  
Sins continued in, after this Belief, and  
during our Christian Profession, but in-  
deed add to it extremely, as *St. James*  
in effect affirms ; and as *St. Paul* often  
taught. Which will appear more plainly  
from what will offer under the Third  
Proposition, viz.

3. That



Serm.

3. That *St. Paul* doth, in this very

IX.

Epistle, as well as in many other places, sufficiently declare against any such Pretense as that which I have been now examining: and this in Imitation of his great Master who did the same before him. Our Lord, you cannot but remember, set himself against this very Deceit, by which He foresaw that many of his professed Disciples would endeavour to elude the great Design of his coming into the World. The Words you have often had in your Ears, *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven: a Declaration which, in other Words, expresth this very thing, that it is not believing in Him, or acknowledging him for our Master, or applying his Comforts to our selves, that shall avail us at last; but the doing the Will of his Father; or a constant universal Obedience to the Commands laid upon us in his Gospel. This I repeat to you, under this Head, because it is so exprest a Declaration against Men's relying on Faith only for Salvation, or final Justification; that a more exprest one could not have been made in Words.*

After



After having remarked this, I come Serm.  
to shew that St. Paul himself guards IX.  
against the same fatal Mistake in this  
very Epistle, in which He declares that  
*We are saved through Faith.* He doth  
indeed profess to the *Ephesians*, *ch. 1. v. 9.*  
that their being in so happy a State came  
not of *their Works* : but that is meant of  
their Works before their Conversion ;  
that they had no Merit to invite or in-  
duce Almighty God to offer them such  
Salvation. But in the very next Words,  
*v. 10.* He declares that we Christians are  
*God's Workmanship, created in Christ Je-  
sus unto good Works* ; that we are, by  
Conversion to Christianity, as it were  
anew created by the Will of God, cal-  
ling us to it ; and created for this End,  
that we may perform good Works. So  
that you see He immediately guards  
against any such Notion, as they might  
weakly entertain, of his attributing our  
final Salvation to Faith separated from  
good Works, in the Gospel-Sense of  
good Works. And indeed, tho' in some  
Places St. Paul doth vilify the Merits of  
the World, and their Behaviour, before  
the coming of the Gospel ; and tho' in  
others He vilifies the Works of the *Law*  
of *Moses*, with which some would have  
burthened the Evangelical Profession :



Serm. yet no one can shew any one Text, any  
 IX. one single Passage, in which He vilifies,  
 ~~~~~ and sets at nought, the Works of Evan-  
 gelical Righteousness, or Obedience to
 the Moral Laws of Virtue.

To vilify and decry the Behaviour and Works both of *Jew* and *Gentile*, before the Faith of Christ prevailed, was not to set at nought *good Works*, but bad ones; and only to observe the corrupt and sad Estate of Mankind. To vilify the *Ceremonial Law*, after the coming in of Justification by *Faith* (or the *Gospel*) was not to vilify such Works as we are speaking of: but indeed to take Men's Minds off from Shadows, and Ceremonies; and to fix them upon good Works that are more substantial. Nay, when He ever toucheth upon the Moral Duties; with how much Vehemence doth He recommend them? When He speaks of the *Ephesians* or other Christians, having improved in Virtue, since their Conversion to Christianity; what Commendations doth He give them? And with how much Joy doth He offer up his Thanks to God for it? But we never find him depressing that sort of Works; or setting up *Faith* against them; or taking off the Bent of Men's Minds from them:

them : but pressing them forward with Serm. all the Earnestness, and all the Argu- IX. ments possible. And then, if He menti-
 on the Sins of any professed Christians ; doth He do it, as if He thought their Faith would avail them ? Or rather, doth He not do it with such a Spirit and Zeal against them, as if no Words were bad enough for them ? And yet they had an easy Reply to make to Him, had He taught them any such Doctrine as that a strong Faith would save them at last, tho' separate from good Works.

But particularly, in this Epistle, how many Moral Duties and good Works doth He press upon the *Ephesians* ? And how solemnly doth He assure them, *ch.* 5. 5, 6. that the Immoralities there mentioned will exclude all, who are guilty of them, from Heaven ? And adds, *Let no Man deceive you with vain Words : for because of these Things the Wrath of God cometh upon the Children of Disobedience.* He puts them in mind, *v.* 8. that they were sometimes *Darkness* ; but now *Light in the Lord : walk as Children of the Light.* For the Fruit of the Spirit is in all *Goodness, and Righteousness, and Truth*, *v.* 9. and so on. Doth all this, and an hundred times more of the same sort, that might be urged from his Writings ;

Serm.
IX.

things ; Doth all this look like the Doctrine of a Man who taught them that *Faith*, without Goodness and Virtue, would save them at last? Or rather, Is not all this plainly inconsistent with that Supposition? And doth it not all shew that it is impossible He should intend to teach any such Doctrine ; however his Words may sound at first hearing?

I mention not here, what I have often mentioned upon the like Occasion, that it is contradictory to the declared Design of the Christian Religion to suppose any such thing as this. For if the mere believing in Christ shall save us at last ; tho' during that Belief we have wilfully persisted in Disobedience to his Commands : then is it not true that He came to *call Sinners to Repentance* ; then is it not true that the *Grace of God hath appeared to Men in the Gospel, teaching us to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly, in this present World* ; then is it not true that our Lord expects us to bring forth Fruit ; or to be prepared for his coming by good Works ; or that He will judge us according to what we have done, whether it be good or evil. But on the contrary, these Things are true ; and most expressly, and positively asserted in the
New

New Testament : and consequently it cannot be true that Faith, without good Works, will save us at last : nor can any thing be true, that takes away the absolute Necessity of an holy, and virtuous Conversation.

But now, after I have thus guarded against that bad and pernicious Sense in which any Christians may understand some Expressions of Holy Scripture concerning our being *saved by*, or through, *Faith* ; it is time,

4. To consider a little in what Sense it is that Christians may be said *to be saved by Faith*, or by believing in Jesus Christ. And,

1. It may be well said of them, because it is their Faith, or believing, which saves them from the Guilt of all their Sins committed before this Faith : a Privilege which peculiarly belonged to the first Christians converted, at Years of Discretion, from a Life of Sin and Impurity. And therefore, this first Justification is often inculcated by St. Paul in his Epistles, and attributed to Faith. But this doth not concern those who have been educated, and instructed, in the Knowledge of the Christian Religion. The guilty Sinner in those Days knew not whither to fly from the Guile

Serm. of his Sins, till his Belief entitled him
 IX. to this Favour ; which God annexed to
 it, and the Apostles always promised.

2. We may be well said to be *saved thro' Faith*, because it is by believing in Jesus Christ, that we come to know and embrace those Terms which are offered by God for our Salvation and Happiness. He came to save us ; and by closing in with his Proposals we must be saved : and this we cannot do, without believing Him to be sent of God, and receiving him as such. This, therefore, being absolutely necessary ; we may well find Salvation attributed to this, which is the first moving Principle towards it ; and without which we should not go one Step forward in that Way to Salvation which He came to point out to us. *He is the Way, the Truth, and the Life* : and without knowing him, and believing in him, how should we know the Way, or the Path to that Eternal Life which He came to unfold to us ; who otherwise must have wandered, every one after the peculiar Imagination, and Humour, of our own Hearts, or our own Brains ? As Salvation therefore, comes in the Method proposed by Christ : so may it well be attributed to believing in Him ;
 because

because that alone can put us into the Method proposed by Him.

Serm.
IX.

3. Christians are *saved by Faith*, because it is the Foundation of their Obedience, and of all their good Actions. It is the *Tree* which bears good Fruit; without which good Fruit there could be no Salvation: and consequently, what is so necessary, and so useful, to the Production of good Works, is it self entitled to those Rewards, and happy Consequences, which follow good Works. This is what St. *James* seems to think, that the only way of proving that we have Faith, is by our good Actions. *Ch. 2. 15.* Will any one, saith He, believe that you wish them well, or that you are willing to relieve them, if, when you see their Distress, you only tell them so; and at the same time deny them what you can afford them towards their Relief? From hence He argues, As there is no true Sign of this charitable Disposition, but the Fruits of Beneficence which it produceth; and as one who is always hard-hearted hath no Pretense to it: so, is there no Proof of a real Faith, but the Works it produceth; of which Works, therefore, a sincere Faith is never destitute. Thus will even He allow that *Faith may save us,*

Serm. by influencing our Actions: but no
IX. otherwise.

Let any one likewise turn to the 11th chap. to the *Hebrews*; there indeed he will find an Account of the Excellencies and Advantages of Faith; of its Acceptableness to God, and its Efficacy towards our own Happiness: but He will find that the Argument must be resolved into this at last, that *without Faith it is impossible to please God*, because without Faith it is impossible to live a Life of Virtue, or to do such Actions as are there recorded; and that by *Faith* is meant a vital active Principle, moving us to behave our selves agreeably to our Faith. And therefore, with respect to Christians, *Faith* must be an active Principle, influencing, and moving them to such a Behaviour, and Conduct; such a Life and Conversation, as their believing in such a Master naturally directs to. If we believe in *God* truly; we cannot but love and honour him above all things. If we believe in *Christ* sincerely; we cannot but endeavour to obey his Commands; observe his Precepts; and follow his Example. And thus shall we be *saved thro' Faith*, or believing in Him; because this Faith, if it be sincere, will be

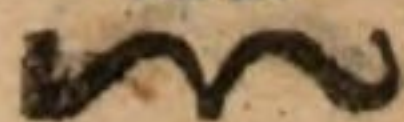
be the Foundation of such an universal Obedience as He requires of us.

Serm.
IX.

In these Senses therefore, and on these Accounts, great Things might well be said of Faith in the New Testament; and Salvation attributed to it. But the great Point, in which we are concerned, is, not to be deceived in a Matter of such Importance; and, to that End, not to interpret any one Expression of the *New Testament* so as to contradict the plainest and most repeated Declarations of it. Let the Conclusion of the present Subject, therefore, be to this effect. *Faith* is an Act of the Mind most acceptable to God. Faith in his Son saves us, as it puts us into the secure Way to Salvation, if we be sincere; and as it is the Foundation of all our Christian Graces, and of all our best, and most Godlike Behaviour. This *Faith* alone, that is, the Method proposed in the Gospel, without the Works of the Ceremonial Law of *Moses*, is sufficient to secure to us our future Happiness: But *Faith* alone, that is, a Belief in Christ, without Obedience to his Laws; an empty, unfruitful Faith, accompanied with an impenitent Life, will condemn us at last. We are saved thro' Faith; or by believing in Christ; no otherwise than by being

Serm.

IX.



being influenced by it : for Faith is required in order to Practice. *Faith* is indispensably necessary in order to Salvation : and so likewise is a good Life indispensably necessary in order to Salvation. Or, in other Words, a *Faith* working by Love, and manifesting it self by good Works, is that alone which will be of any Account to us, at last. *For as the Body without the Spirit is dead ; so Faith without Works is dead also.* Now to God, &c.

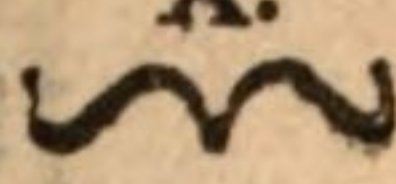
SER-

The Mistake of relying upon external Performances, considered.

SERMON X.

ROMANS 10. 13.

For whosoever shall call upon the Name of the Lord shall be saved.

I Have frequently observed to you that Serm. X.
 when Men are resolved to retain their Sins, and go on in their evil Practices ; 
 and yet not to cast away all Hopes of future Happiness ; they are ready to lay hold on any obscure, or mistaken, Text of the New Testament ; and to draw it to their own Purpose , without considering the Purpose of the Writer, or laying the whole Tenour of the Gospel together. One of this sort of Passages , relating to Faith, I considered in my last Discourse ; and endeavoured to shew that

Serm. that no Encouragement could be designed in it for any to rely on a bare Belief of the Gospel, without the bringing forth those good Fruits, and practising those Moral Duties, which the Gospel it self recommends.

Another of the like sort, is that which I have now read to you; which some Men of weak Understandings, or strong Passions, may be apt to separate from the rest of this *Epistle*, and consider it so much by it self, as to imagine that it was the Apostle's Design in it to make the *calling upon the Name of God*, or of our Lord Jesus Christ, the whole of the Gospel-Covenant; and to affix Salvation to the mere outward joining in the public Acts of Christian Profession, and Worship. This is a very great Error: and must prove at last a very fatal Mistake. And tho' it be indeed such a Mistake as one would think no one who considers the Nature of God, or all his Declarations in the Gospel, could permit himself to be guilty of; yet we find by Experience that many professed Christians do at least seek for Ease this way; and find as much as any such poor Pretense can give to the Conscience of such a Creature as Man is.

It cannot therefore be accounted unnecessary, or improper, to consider the Case of such professed Christians as allow themselves in the Commission of known Sins ; and yet receive Comfort, and entertain Hopes of future Happiness, from their devout, and earnest Performance of some outward Acts of Christian Profession, and Worship. They know that they continue in the Practice of Sin. But because they feel a Warmth of what they imagine to be Devotion in the Worship of God ; because they frequent the public Prayers, or Sacrament of the Lord's-Supper ; because they hear his Word with some Attention and Zeal ; upon such Accounts as these, they hope for his Favour at last, and perceive some Satisfaction, and Rest, in that Hope for the present : imagining perhaps that *St. Paul* is on their side, and hath given it as his Judgment, that whosoever should *call upon the Name of the Lord*, as they do, should be saved.

Only, before I come to speak particularly to the Case of such Christians, I must give you this Account of *St. Paul's* Design in this part of this Epistle ; which will at the same time lead you to the true meaning of the Words of the Text : *viz.* that He is here disputing against

Two

Serm. Two Errors of the *Jews*: The one is,
X.  their seeking Justification by the Law of *Moses*; and rejecting the Faith of Jesus Christ, and the Gospel preached to them as the only Method of Justification: and the other is, their imagining that the Messiah, whom they had been taught to expect, was to be of Benefit only to themselves; and that the *Gentiles* were to have no part in his Blessings. These Two Errors, you may see, gave *St. Paul* no occasion of speaking particularly in this place of the Necessity which professed Christians lay under, to practice all Virtue; or any otherwise than in general Terms, of the Christian Faith, in Opposition to these Mistakes. It was enough for his Purpose, to put them in mind that, according to the Law it self, they must seek for Justification in another Method distinct from that of the Works of the Law of *Moses*; that this Justification had been declared by their own Prophets to be of that nature that it must be effected by means of Faith; and that their own Prophets had enlarged the Bounds of the Kingdom of the Messiah, and had promised this Blessing to all true Believers wheresoever dispersed thro' the World.

The first of these He doth, v. 4. *For Christ is the End of Law*; that is, the Law it self leads to Justification by the Gospel: because, as it follows v. 5. *Moses* himself proposeth Justification by the Law upon no other Terms, but that of a perfect fulfilling the whole Law in every Tittle. Now, none of you can pretend to this: and therefore, you ought to be willingly led to seek for Justification, or Acquittance from your past Sins and Failings, by believing and embracing the Gospel.

As to the second; He puts them in mind, v. 11. that *Isaiab* himself, one of their own Prophets, speaking of the *Messiah*, had declared long ago that the true Method of obtaining a Confidence of God's Favour was by believing in Him, when He should appear; and by entering into his Religion. And then He argues from the Latitude of this Declaration, that *whosoever*, whether *Jew* or *Greek*, takes this Method, *shall be saved*; alleging another of their Prophets, who had likewise, in speaking of the Kingdom of the *Messiah*, declared that *whosoever*, without any Exception of *Gentile* more than *Jew*, *shall call upon the Name of the Lord*, that is, truly receive his Religion, let him be of what Nation or Family

Serm.
X.

Serm. Family soever, *shall be saved* ; shall be
 X. saved by this from the Guilt of his past
 ~~~~~ Sins ; and, if He be sincere in this Profes-  
 sion, will infallibly be put hereby into a  
 State of Salvation, and obtain it most  
 certainly at the great Day of Accounts.

It very plainly, therefore, appears that  
 St. Paul's Design was not to fix the  
 Terms of final Salvation ; or to tell  
 Christians exactly what was required of  
 them : but, in general, to tell the *Jews*  
 that it was the Voice of their Law, and  
 their Prophets, that Justification could  
 not be by their Law ; and that the true  
 Method in which they must come to be  
 acquitted from the Guilt of their past  
 Sins, and made happy at last, is the be-  
 lieving in Jesus Christ, and seeking this  
 Happiness in the Ways proposed in the  
 Gospel ; and that in this Method the  
*Gentiles* had as real a Right to God's  
 Mercy, as themselves.

Having thus given you a View of the  
*Apostle's* Design in this part of his *Epistle*  
 to the *Romans* ; I shall now consider the  
 Pretense of such as are led by this, or  
 any other like Passage in the New Testa-  
 ment , or by any false Motive , to place  
 their Confidence in the external parts of  
 Religion, whilst they manifestly refuse  
 to permit it to have any vital Influence  
 upon



upon their Minds; and openly allow themselves in an habitual Course of Sin.

Serm.

X.

And,

1. From what hath been said already it cannot but appear absurd to take a general Expression of *St. Paul's*, used upon quite another Occasion; and to apply it to what was not then in his Thoughts, or in his Design. He doth say, indeed, that the true Way to Salvation is the believing in Jesus Christ; and the external Profession of that Belief: in Opposition to such as sought for Justification by *Moses's* Law. But it is very unfair to argue from hence, that therefore *whosoever* doth call upon the Name of the Lord Jesus, tho' He live in constant Rebellion to his Laws, shall at last be made happy by Him; and that nothing but this external Act of Religion is required of Christians. So that *St. Paul's* manifest Design forbids us to apply his Words to what was not at all his Intent in this place.

2. If the plain Drift of his Argument did not suppose this; yet it would be the highest Absurdity to deduce any such Consequence from his general Declaration of God's Favour to such as should come in to the Profession of the Christian Religion. For suppose a

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Person

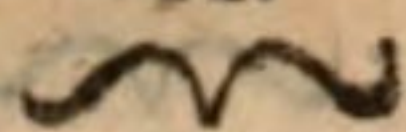


Serm. Person should be commissioned to assure a Company of Rebels, that whosoever of them should resign themselves up to the Mercy of their rightful Prince; and own him publickly; and call upon his Name in their Petitions, and Submissions; should be saved from Punishment: would it not be the most unfair and absurd Conclusion, if they should argue from hence, that the Prince required nothing from them but this external Act of Submission; and that this would be for ever sufficient to secure his Favour; tho' they should after this reassume their former Behaviour; openly violate his just Commands; and affront his Government? Who would not join in condemning such an hypocritical Submission as this? And who would not think it just, that their Punishment should be doubled upon them, even for the sake of this pretended Submission? And yet, Are the Dealings of many Men with God Almighty's Declarations, in the least degree, better, or more justifiable? He sends his Son to entreat those who are Rebels against Him, to be reconciled to Him: and He declareth by Him that whosoever comes in to Him, and believes, and calls upon him, shall be in a safe Condition, and kindly



kindly received by Him. And they argue from hence, that this external Act of Submission, or Homage, is enough; and that they may safely rebel against Him for the future; so they do but in Words acknowledge Him. Whereas the Submission required, is a sincere, and hearty Submission: which it cannot be, if it be accompanied with Dishonour, Disrespect, and Disobedience, in Actions. In this Case, Men should be convinced by their own Maxims, and Principles. For if they abhor the Man who pretends Friendship, or Submission, whilst he neglects all Opportunities of doing them Service; or perhaps employs his Time in affronting and injuring them: how can they possibly imagine that any such general Declaration of God's Favour to such as call upon his Name, or perform any outward Acts of Religion, was intended to make Men easy under a Course of Sin; or to be applied to any Performances but what proceeded from a sincere and upright Mind, full of a true Sense of Religion, and bringing forth such Fruits as Sincerity cannot be void of? So that were this Declaration in the Text separated from the Design of the Apostle; and taken entirely by it self: it is contrary

Serm.  
X.





Serm. to all the Maxims, and all the Rules of

X. proceeding amongst Men, to interpret it  
so, as to take Courage from it to affront  
Almighty God by the Disobedience of  
our Lives; and to hope in his Mercy  
merely on Account of some external  
Performances of religious Worship. But,  
to proceed to other Considerations,

3. This *Pretense*, which I am now  
examining, doth really debase the Value  
of Virtue, in the Eyes of God, under the  
*Gospel-Dispensation*, below what it was  
under the Influence of the Ceremonial  
Law it self. When that Law was in  
force, one would have thought, that  
Men might then, if ever, have trusted  
to make themselves acceptable to God  
by the Externals of Religion; *by Rivers  
of Oil, and Thousands of Rams*: yet we  
find even then, the Question asked,  
*What doth the Lord require of thee, but to  
do justly; to love Mercy; and to walk  
humbly with thy God?* The Moral Virtues  
were the Things, even then, insisted on,  
when the Assistances, and Motives to  
them were not so great, or not so appa-  
rent; and when the Minds of the *Jews*  
could not but be more amused, and  
diverted from them, by their numerous  
and costly Services. And can any one  
believe that, under the Gospel, in which  
God



God hath declared a Day of Judgment to come, and pronounced his Wrath more openly, than ever, against Sin; and in which He hath promulgated the greatest Motives, and most powerful Assistances; that, under this Gospel, I say, God should put such a Value upon the external Performances of Religion, as to make insignificant the more *weighty Matters* of it? That He, who said under the Law, *What doth the Lord require of thee*, but to practise the Moral Duties? should, under the Gospel, say, *What doth the Lord require of thee*, but to call upon his Name, or to hear his Word? That He, who laid such Stress upon Holiness, and Virtue, even when He had consulted Pomp and Ceremony in the Jewish Religion, should now in effect disengage Men from all strict Obligation to that Holiness and Virtue; and turn all their Thoughts upon external Acts of Devotion, and Religion, when He hath called the World to a Spiritual Religion, void of all that unnecessary Pomp, and Ceremony? Who can believe this? Or who can fix so great an Absurdity upon the Christian Religion? And if we cannot in Words fix such an Absurdity upon it; let us not entertain, even in our most retired Imaginations, any such Opinion,



Serm. or Notion, as doth effectually lay this  
 X. Scandal upon the most holy Religion  
 ~~~~~ that ever yet appeared in the World.

4. Give me leave to put you in mind of those many plain, unexceptionable, Texts of the *New Testament*, by which I so fully proved, in the former part of my present Design, that the actual Amendment of our bad Lives, and the Practice of all Holiness and Virtue, was indispensably required of us in the Gospel-Dispensation; and to argue from thence that it cannot be the Intent of any Passage, in the same *New Testament*, to fix Salvation upon any external Acts of Religion, unaccompanied with Holiness; or paid to Almighty God in order to appease him for our Continuance in our Sins. Remember particularly Two Passages: the one of our blessed Lord himself; the other of St. Paul, the same *Apostle* who applies to *Christians* this general Declaration in the Text.

The first is that in *Matth. 7. 22. 23, Verses*: where, after our Lord hath declared that it is not the calling upon his Name, without doing his Father's Will, that can save us at last, He goes on farther, *Many will say to me in that Day, Have we not prophesied in thy Name; and in thy Name have cast out Devils; and in thy*

thy Name done many wonderful Works? Sermon.
and then will I profess unto them, I never X.
knew you. Depart from me, ye that work
Iniquity. So that, supposing Persons can
 even plead at last that they have not
 only professed his Religion; but done
 many Things, beyond the common Pitch
 of Believers, by the Power of his Name:
 yet they are in a desperate Condition,
 if they be found to be *Workers of Iniqui-*
ty. And if it shall fare thus with Pro-
 fessors of so extraordinary a Rank:
 what shall we say to those who trust to
 be accepted at last for the sake of much
 more inconsiderable Performances? Must
 not *they* expect as certainly to hear the
 same Sentence; *Depart from me, ye that*
work Iniquity?

The other Passage is in St. Paul's Se-
 cond Epistle to Timothy, in the Second
 Chapter, the 19th Verse: *Let every one*
that nameth the Name of Christ, depart
from Iniquity: from whence it is evident
 that this Apostle could not be of that
 Opinion that *naming the Name of Christ,*
 or, *calling upon the Name of the Lord,* in
 the Words of the Text, was sufficient
 for Salvation, without *departing from Ini-*
quity. For if he had taught any such
 Doctrine, it might have been easily re-
 torted upon him by any professed Chri-
 stian,

Serm. *stian*, who had a Resolution of continuing in his Sins, What necessity is there
 X. *for departing from Iniquity*, when it is declared that *whosoever calleth upon the Name of the Lord, or nameth the Name of Christ*, shall be saved, without this Departure from Iniquity?

Multitudes of other Passages might be alleged from the same *St. Paul*, for the Necessity of Holiness; and the Condemnation of Sinners at last: which all contradict the Pretense of such as would fix the contrary upon some of his Expressions. But I must not be always repeating them. Yet it is worth while to remember that these are the professed Christians, of whom He forewarns *Timothy*, ch. 3. v. 5. under the Character of those who *have a Form of Godliness, but deny the Power thereof*: whom he esteems no better than Scandals to the Christian Profession; *Enemies to the Truth*; *Men of corrupt Minds*; and *reprobate concerning the Faith*, v. 8.

5. If we consider the Nature, Tendency, and Design, of all those external Acts of Religion and Worship, in which some Christians are inclined to place so great a Confidence; we shall find it a great Affront to Almighty God; and the most gross Abuse and utter Perversion of their



their Design, to rest in them; to place our Hopes in them; and to make the Performance of them the Ground of our Expectation of the Favour of God, whilst we continue in the Practice of known Sins. For the great End of the *Christian Religion* is not that Men should pay external Homage to Almighty God; but that their internal Tempers, and the whole Course of their Lives, should be regulated by a deep and constant Sense of God, and of a Judgment to come. To keep up this Sense, and render it effectual; and to encourage others to profess, and carry forward, the same End; public Assemblies of Christians were instituted, and appointed, for the united Acknowledgment of God, and their Saviour; for the more solemn Obligation of themselves to the Duties of their Religion; for the praying to God, the hearing his Word, and the partaking of the *Lord's-Supper*.

Now what is Prayer to God, if it be not a sincere Acknowledgment of his Sovereignty, and our Dependency; of his Authority, and our Duty? And what is this, but an Affront, if we know, and own, our Obligations to serve and obey him; and yet continue wilfully to disobey and dishonour him? Or, if we
 imagine

Serm. imagine to put a Cheat upon him, and
 X. to satisfy him with the *Fruit of our Lips*,
 whilst our Hearts are far from him, and
 entirely indisposed to render him that
 Service which our Mouths own to be
 due to him? What is this Prayer, unless
 it influence us to Obedience? And why
 can we be supposed to ask of God his As-
 sistance, and Holy Spirit; if we be resol-
 ved not to make use of it, and continue
 to stand out against all its Motives, and
 Offers?

Again, What can we suppose that
 hearing God's Word could be intended
 for; unless for the Practice of what we
 hear? Now, suppose that a Servant of
 any Earthly Master should run with Zeal
 every Day to receive his Commands,
 and hear his Will; eagerly attending
 to it, and seeming to imbibe it greedily;
 whilst all the time He is resolved not to
 perform it, or constantly goes away to
 his former Course of Negligence and
 Disobedience: would not this be justly
 esteemed the highest Affront, and great-
 est Indignity, to his Master; and the
 utter Abuse of his Master's Design in
 calling upon him to hear his Duty? And
 thus it must be in Religion. Hearing
 can be only in order to our knowing our
 Duty; and knowing our Duty can be
 for

for no other End, but the doing it : and Serm.
in all Cases, both of them are so far X.
from excusing any who neglect it, that
they are ever esteemed by Men the
great Aggravations of that Neglect. To
*whom much is given, of Him much will be
required. He that knows his Master's Will,
and doth it not, shall be beaten with many
Stripes : proportionable to his Know-
ledge, shall be his Punishment. How con-
trary to some of his Disciples, who pre-
tend to screen themselves with their Know-
ledge ? They hear greedily, and know a
great deal : and from hence argue that
they are what He approves ; and that
this their Zeal in hearing, shall cover
their Crime in not doing his Will.*

This is what St. James warns all
Christians against ; the resting in the ex-
ternal Action of hearing. *Be ye doers of
the Word, and not hearers only, deceiving
your own selves, James I. v. 22. and He
goes on to compare a Man, who comes
to hear his Duty, and goes away and
neglects it, to a Man that looks into a
Glass, and presently goes away, and
forgets his own Countenance : the Man
can consult the Glass with no other
Design, but to see something relating to
his own Face ; which He presently for-
gets, as much as if he had not consulted
it.*

Serm. it. The Christian can hear the Word

X. for no other End, but to know his
 ~~~~~ Duty: which yet, his Behaviour shews  
 that he goes away and immediately  
 forgets. So the End of hearing; the  
 only End to which it can serve; is for-  
 gotten, and neglected.

Of such *Hearers* as these, remember  
 what our *Lord* himself pronounces,  
*Matth. 7. 26.* at the End of the longest  
 Discourse, He is recorded to have made;  
 and that, in which it was plainly his De-  
 sign to preach Morality, and rescue Vir-  
 tue from the Cloud which had been cast  
 over it. *Every one, saith He, that hear-*  
*eth these Sayings of mine, and doeth them*  
*not, shall be likened unto a foolish Man*  
*which built his House upon the Sand: And*  
*the Rain descended, and the Floods came,*  
*and the Winds blew, and beat upon that*  
*House; and it fell, and great was the Fall*  
*of it.* Such is the Man, we see, who  
 builds his Hope of Salvation upon his  
 bare hearing the Word of God with  
 Greediness, without a conscientious  
 Practice of what he hears. The Woman  
 in the Gospel, who heard with Delight  
 the Words of Life, as they proceeded  
 out of our *Lord's* own Mouth, lift up  
 her Voice, and said unto him, *Blessed is*  
*the Womb that bare thee.* But he said,  
 Yea



*Yea rather, Blessed are they that hear the* Sermon.  
*Word of God, and keep it,* Luke 11. 27, X.  
28. So ready was He to lay hold on  
every Opportunity of assuring his Dis-  
ciples, that their Happiness depended  
upon their doing what they heard, and  
knew, to be their Duty.

The like may be said of partaking of  
the Lord's Supper: which was intended  
for the solemn Profession of our Faith  
in Christ; and the open Acknowledg-  
ment of our Obligations to live as be-  
comes his Disciples. And what then  
can it be, to rely for Salvation upon the  
outward Act of communicating; or the  
present Fit of Devotion in which we  
find our selves, separated from, and  
void of, all Influence upon our Lives,  
and Practice: what can this be, I say,  
but to mock our blessed Saviour; to  
celebrate his Sufferings, and join in  
afflicting him; to own our selves his  
Disciples, and behave our selves as his  
Enemies; to contradict the Design of  
the Institution, and to fly to that Altar  
for Refuge from the Punishment of Sin,  
which was set up as a perpetual Memo-  
rial against it, and designed as one great  
Remedy, and Help, against the Domini-  
on and Power of it.

Nothing



Serm.

X.



Nothing, I think, can be plainer than that thus to depend upon the external Acts of Devotion and Religion, for Salvation; without that Holiness of Life which they were designed to further and promote; is one of the greatest Instances of Ingratitude and Presumption that can well be thought of; a formal Mockery of Almighty God, and our blessed Saviour; a Contradiction to the *End* and Design of the Means of Grace; and a most fatal Delusion and Deceit upon our own Souls: it being certain that our Performance of these external Duties is so far from being an Excuse; that it will be the greatest Aggravation of a wicked Life.

And now, if these Things be so; what must we say of some sort of Christians? They come to these external Parts of Religion for Comfort. With Hands, and Eyes lifted up, and an Air of the highest Devotion, they will call upon the Name of the Lord, perform the public Acts of Worship; hear his Word with Greediness; and perhaps partake of his Table. But here they rest. The same unmortified Lusts and Passions which they bring with them, they carry back again: and return, day after day, to take their Rounds of what they call



call Religion ; in order to flatter them- Serm.  
selves, the more plausibly, into a Fancy X.

that they are not wholly devoted to Sin, and the World. And if they be a little easy themselves in this Method ; they are apt to think that Almighty God is easy with them likewise. But it is high time to awake out of this Dream. It is the Paradise of Madmen ; and a State of the deepest Folly and Misery. It is high time to consider what Religion is : that it is not the being professed Christians ; or Members of the best Church in the World ; or Frequenters of the public Worship ; or attentive Hearers of God's Word, that can at last avail us ; without living as becomes Christians ; without adorning the Church we boast of, by an exemplary Holiness ; without manifesting a deep Sense of God in all our Conversation ; and without doing that Will of our heavenly Father, which we pretend to hear with so much readiness.

And God grant that all of us may so consider these Things, as to let them have their due Influence upon all our future Behaviour, thro' *Jesus Christ* our Lord ! *Amen !*

S E R -



call Religion; in order to flatter them-  
selves, the more plausibly, into a fancy  
that they are not wholly devoted to sin  
and the World. And if they be a little  
only themselves in this Method; they  
are apt to think that Almighty God is  
easy with them likewise. But it is high  
time to awake out of this Dream. It is  
the Paradise of Madmen; and a State  
of the dearest Folly and Misery. It is  
high time to consider what Religion is;  
that it is not the being professed Christi-  
ans; or Members of the best Church in  
the World; or Frequenters of the pub-  
lic Worship; or attentive Hearers of  
God's Word that can at last avail us;  
without living as becomes Christians;  
without adorning the Church we profess  
of, by an exemplary Holiness; without  
manifesting a deep Sense of God in all  
our Conversation; and without doing  
that Will of our heavenly Father, which  
we pretend to hear with so much ready-  
ness.

And God grant that all of us may do  
without these Things, as to let them  
have their due Influence upon all our  
future Behaviour. Thus, &c. &c. &c.  
God bless us.  
MAY the Lord be with us, and  
with the Church, and the whole  
of his Church.

SEVER



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*The Power of Charity to cover Sins,  
considered.*

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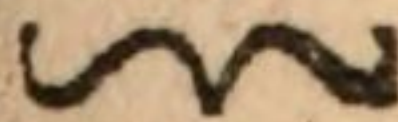
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## SERMON XI.

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I P E T. 4. 8.

*And above all things have fervent  
Charity among your selves: for  
Charity shall cover the multitude  
of Sins.*

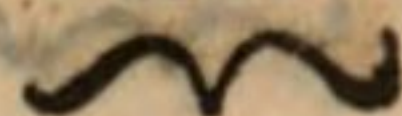
**T**H E Design which I am now pro- Serm.  
secuting, obligeth me to take no- XI.  
tice of such Passages of Scripture as any   
professed Christians may, on any Account,  
be apt to interpret to a very bad Pur-  
pose: that is, to the giving themselves  
Encouragement to hope for God's future  
Mercy, for the Sake of his Son; even  
whilst they continue in the habitual Pra-  
ctice of known Sins. And the Words  
Q which



Serm. which I have now read to you, as well  
 XI. as some others in the *New Testament* to  
 ~~~~~ the same purpose, seem, at first reading,  
 and taken by themselves, to be as likely
 to be abused this way, as any we can
 well pick out : which, therefore, I now
 design carefully to consider; in order to
 prevent any such fatal practical Mistake
 as may endanger the Salvation of those
 who profess the Faith of Jesus Christ.

The *Apostle* is, in this Verse, after the
 most earnest manner, pressing upon the
 Christians to whom He writes, the most
 fervent and unconfined Love towards
 one another, *Above all things, have fer-*
vent Charity among your selves : as his
 great Master had frequently, in the most
 pathetic manner, exhorted his Followers
 to love one another. From which
 Words, *Charity among your selves*, it is
 evident that He is not in this place,
 pressing upon them Love in the most
 comprehensive Sense possible ; or the
 Love of God, which is a distinct part of
 the Law of Christ ; but particularly the
 Love of one another.

Nor is it any Objection against this
 (which is indeed plain from the very
 Words) that the Form of Expression, with
 which the *Apostle* introduceth them,
 seems too much for this. For the Phrase,
 above



above all things, in the common use of it, is not designed to be understood, as making the thing spoken of, of greater Importance than every other Point whatsoever: but only to signify that the Matter is of great Importance; and that there was great Occasion, perhaps from some manifest Failure amongst the Persons spoken to, to press upon them this Particular, at this time, above all others. Thus, to give one plain Instance, St. James, in the *fifth* Chapter of his *Epistle*, at the 12th v. brings in the Prohibition of Swearing, after the same manner, *But above all things my Brethren swear not.* Not that any one can imagine but that other Crimes condemned by the Gospel, were ~~not~~ full as much to be avoided by Christians, or were of a less heinous nature than this: but that He had some more than ordinary present Occasion to remind them of their Duty in this Particular; and in an especial manner to charge them not to be guilty of this Vice. So likewise, in the Case before us, there may be supposed very good reason for St. Peter, at that time, to press upon the *Christians* to whom He wrote, the Love of one another, *above all things*: because they either had offended particularly against this Law, or were most

Serm. likely to do so ; without putting such a
 XI. Sense upon this common Form of Ex-
 ~~~~~ pression, as if He must mean by it any  
 thing more, and greater, than what his  
 own Words profess ; viz : *fervent Charity*  
*among themselves.*

This might suffice to account for the manner of his introducing this Duty : but it is fit likewise to consider that the Love of one another, considered as a Duty distinct from the Love of God and all other Duties ; the Forgiveness of one another ; the bearing with, and tenderly regarding one another, is so peculiar a Branch of Christianity ; is so much insisted on by Christ himself, as the indispensable Condition of our Happiness, and that which He came down from Heaven in an especial manner to implant, and encourage in the Minds and Manners of Men ; that an Apostle, and Preacher of the same Gospel, might well, in speaking to Christians, put them in mind, in a very particular manner, to regard this peculiar Branch of their Profession ; that Love of one another , by which all Men were to know they were Christ's Disciples, and to see them distinguished from the rest of an unfriendly , and selfish World about them.

It



It is, therefore, without doubt, as the Words themselves shew, Love to one another, peculiarly so called, or a *fervent Charity among themselves*, that St. Peter is pressing upon them with such Vehemence : and which He urgeth farther by this Consideration ; for *Charity*, i. e. this Charity to one another, of which He is speaking, *shall cover the multitude of Sins*. With respect to which Words, all my present Design is to guard against any fatal practical Mistake, by considering in what Senses they may possibly, or probably, be understood ; and shewing that no Encouragement can be drawn from these or the like Words, taken in any Sense of which they are capable, to induce Christians to hope for Salvation on account of their *loving* one another, or forgiving one another, without forsaking their own Sins, and entering upon an holy Course of Life in other respects.

Indeed, it is very observable that there are none less likely to stand in need of the Abuse of this Text than such as are truly charitable ; and do sincerely love their Neighbours ; and are heartily disposed to forgive their Offenses against themselves : that none have fewer Faults to cover, than such as these ; or are less likely to take Refuge in their *Charity* to



Serm. indulge themselves in any thing evil.

XI.

For, Did any of us ever know one truly charitable Man ; I mean, charitable in a regular and stated Course, and in an eminent Degree ; who willingly allowed himself in the habitual Practice of any known Vice ; or in any sort of Transgression of God's Law ? On the contrary, tho' we may have known a very vicious Man do particular Acts of Liberality, and shew an uncommon Generosity upon some uncommon Occasion ; perhaps out of an ill-gotten Stock, and to support a great Temporal Interest : yet, did we ever know any Man, who continued in a Course of a *multitude* of known *Sins*, to be regularly charitable in a great degree ; and ever disposed and ready to forgive and overlook all Offences against himself. But yet it is fitting sometimes to do more than is strictly necessary, in order to take away all Pretext from such Men, as may fancy themselves possessed of a Charity which they have not ; and take Courage from thence to presume upon the Mercy of God. To return, therefore, to what I proposed,

I. It is not at all improbable that the *Apostle*, when He declares that our *Charity shall cover, or covers, the multitude of Sins,*



*Sins*, means that it will, or doth, cover the Sins of *others* ; not our own : which Interpretation at once cuts off the Ground of the Mistake, supposed to be founded upon this Declaration. And supposing him to speak of the Sins of others ; it may, as it hath been by several Interpreters, be understood two ways.

1. It may signify that our Charity and Love to others will incline us to *cover*, that is, to hide so as to forgive, and not to revenge or punish, all the Offenses of others against our selves. So that the Apostle may exhort the Christians to have a fervent inward Affection for one another, on this Account ; because this fervent Love of one another will incline them to overlook and forgive all the Offenses of others against themselves : which is so main a part of the Evangelical Law, and so acceptable in the Eyes of God. Against this Interpretation there may be *Two Objections* raised.

1. The first is, that the Phrase, which is rendred *to cover Sins*, is always in other places used with respect to God's covering our Sins ; and not to our covering the Offenses of others against our selves. But this will not be of great force , because, tho' this may possibly be found true, yet, it is to be looked upon as a



Serm. Matter purely accidental; and not arising  
 XI. from any Impropriety in applying the

Word to the Sins of others : it being of that nature, that it is full as apt to express our covering, so as to pardon, the Offenses of others ; as it is to denote God Almighty's covering, so as to pardon, our Offenses. Just as the Word *forgive* is used both of God's forgiving our Sins , and of our forgiving one another : so may the Word *Cover* be, in it self, equally proper in both Cases ; and the Circumstances or Words of any particular Passage of Scripture be reasonably left to determine to which it is designed by the Writer to belong. If the Word which is translated *forgive*, had happened to have been generally used in speaking of God's forgiving us ; this would not have been a Proof that it might not have been used, in one or two places, where our Forgiveness of one another was spoken of : and the same may be said with respect to the Word *Cover* ; which is equally applicable to both Cases. From whence it follows, that no Argument can be drawn from hence to prove that it may not as properly and justly be said that Charity *covers* the Offenses of others against us, as that it *covers* our Offenses against God. Indeed,



deed, if there were any thing peculiar in Serm.  
the Word, which made it absurd to ap- XI.  
ply it to any thing but our own Sins ~  
against God ; a critical Argument might  
be drawn from hence against this Sense.  
But when the Word is frequently used in  
many other Cases, and applied to many  
other Things ; nay, is only in a meta-  
phorical Sense used for Forgiveness, or  
taking no notice of, Sins ; nothing can  
be urged from hence against using it in  
all Cases, in which it is equally proper.  
Besides, as I hope to make out by and  
by, this very Word and Phrase is used  
by St. *James*, with respect to the Sins of  
others.

2. It may seem to some a little absurd  
to make the *Apostle* press Christians with  
so much Vehemence to mutual Love ;  
not by declaring the future Reward of  
it, but by laying before them one main  
Effect and Branch of it, as a Motive to  
engage them to endeavour after that  
Love. But if we consider what a Stress  
the Gospel layeth upon our Placability,  
and Forgiveness of one another ; we  
shall not much wonder to find an *Apa-*  
*stle*, earnestly pressing Christians to la-  
bour after that inward Disposition, which  
will produce such an Effect ; so necessa-  
ry to their own Happiness. Let us la-  
bour



Serm. bour after a fervent Charity, or Love for  
 XI. one another ; for this will dispose us

 readily to *cover*, to pass by, overlook, and forgive, the greatest Number of Offenses of others against our selves: This, I say, is no small Argument to Christians, who know that this is the way to their own Forgiveness, and Happiness ; and a Condition, without which they cannot hope to have their own past Sins covered by Almighty God. The like way of speaking is used by St. Paul, Rom. 13. 8. where He exhorts the Christians to *love one another*, because *He that loveth another* may be said to have *fulfilled the Law* : that is, because, if we truly love one another, this will induce us to do no Mischief, but all possible Good, to our Neighbour ; and so to come up to what is required of us by God, with respect to our Neighbour : which must be a great and substantial Motive to any Christian to endeavour after such a Love, and Charity.

2. The second way, in which the Words of the Text may be interpreted, with respect to the *Sins of others*, is this ; that, if we have a *fervent Charity* for others, this will engage us to seek after the Conversion of such as are Sinners ; and so our Love to the Souls of Men, shew-



shewing it self by turning many to Righteousness, will be the Occasion of God's covering, or pardoning, their Sins, who are so turned from a Life of Sin, to all holy Conversation, and Godliness. This is, indeed, a safe Sense of the Words. But I cannot think it so probable that the Apostle could mean this; because it is unlikely that the Christians to whom He wrote should so understand him: since He doth not make the least mention, or give the least hint, of that Conversion of Sinners, upon which this Interpretation wholly depends. If this had been the thing in his View; it is hardly possible to suppose but that He would have once mentioned what He principally intended.

I grant, indeed, that there is a Passage at the latter end of *St. James's Epistle*; which in Words is parallel to this in *St. Peter*: about which it is now fit to say something. The very last Words of that *Epistle* are these, *Let him know that He who converts a Sinner from the Error of his way, shall save a Soul from Death, and shall cover a multitude of Sins*, the very Words used by *St. Peter*. Where indeed it is very natural to interpret the Words to signify, that by converting a Sinner to Righteousness we *save a Soul from Death*; and

are

Serm.  
XI.



Serm. are the Occasion of God's not punishing  
 XI. those many Sins, which, if they had  
 ~~~~~ been continued in, must have laid the  
 Sinner open to the Divine Vengeance :
 which is a Consideration enough to
 move any sincere Christian to that Work.
 Nor is it any Objection against this In-
 terpretation, that *saving a Soul from*
Death, and *covering a multitude of Sins*,
 in this Sense, are the same thing,
 in other Words ; when the Apostle
 seems to propound them as two distinct
 Motives : because there are numberless
 Instances, in sacred and profane Wri-
 ters of the best Rank, of the like Tauto-
 logy to this ; viz. the expressing the
 present Sentiment of their Minds, at the
 same time, after several ways, and yet
 still to the same Purpose.

But here we see, when St. James
 meant particularly to signify to Christians
 that it was by Conversion of Sinners
 that they might be Instruments of
covering a multitude of Sins, which
 was a great and God-like Work ;
 that He doth not speak of Cha-
 rity in general : but very particularly
 and plainly points out to them the par-
 ticular Branch of it, by which *a multitude*
of Sins might be covered. And this is an
 Argument why St. Peter probably had
 not this in his View ; because, if He had,
 there

there is no reason to think but that He would have said so, as plainly as St. *James* did ; or, at least, that He would have given some Hint, sufficient to have led us to understand Him to the same Purpose. Nor is the use of the same Expression sufficient to shew that they both meant the same thing : it being full as proper for St. *Peter* to tell Christians that their Love to one another would engage them to forgive one another's Offenses , without resenting or punishing them ; as for St. *James* to tell other Christians that their converting a Sinner would be the means of his past Sins being covered, so as to be forgiven by God. This shews us that, as the Word *Cover* is applied to several other things as well as *Sins* ; so, may the Expression of *covering Sins*, or a *multitude of Sins*, be used with respect to very different Cases, and with very different Views.

This, therefore, is the first general Proposition I lay down, that these Words may be so interpreted, at least one way, very probably, as to respect only the covering the Sins of others from Punishment ; and not our own. And if this be the Intent of the Apostle in this place ; the Inference is plain, that
all

Serm: all Ground is removed of building upon it

XI.  any such Opinion, as that any degree of any sort of Charity will cover our own Sins: since, according to this Interpretation, all that is here said, is that our Charity will cover, and overlook the Failings, and Offenses, of others. Nay, if this be but a possible Interpretation of the Words; as long as it is free from all Hazard; who would be so weak as to venture his Eternity, and Salvation, upon the Possibility of any other Sense, not so certainly safe, and secure? But lest any Sinner should think himself too hardly dealt with; and not indulged and soothed, so much as He may imagine this *Passage* to have indulged him: let us proceed farther, and, in the *second place*,

II. Let us suppose that the *Apostle* intended in the Text to exhort and allure *Christians* to *Charity* amongst one another, by telling them that *Charity* would *cover the multitude of their own Sins*: and yet we shall find, upon a due Examination, how small a Consolation this, or any the like Assertion, rightly understood, can afford to any *Christian* who continues in his Sins. And, under this Head, it is my Design to take notice of *three or four* several Passages, which may

may give unstable Men occasion of imposing upon themselves.

As to the Words of the Text ; supposing it to be affirmed by St. Peter that *Charity shall cover the multitude of our own Sins* : I say,

1. It is highly unreasonable to interpret this, as if He meant that it should atone for the wilful Sins in which we still continue : because to say this of any thing, is to contradict, as I have often observed, the whole Tenour of the Gospel, in which *the Wrath of God is reveled*, without Exception, *against all Unrighteousness*. This, therefore, cannot be fixed upon any obscure Words of the first Preachers of the Gospel ; whose Business it was to declare this *Wrath of God* : it being one certain Rule to go by, not to fix a Sense upon any particular Passage, contrary to the main Design, and Tenour, of the whole.

2. It is contrary to St. Peter's own Declarations, and most earnest Exhortations, in this very Epistle : who beseecheth the Christians to whom He wrote, *to be holy in all manner of Conversation, as He that called them is holy*, ch. 1. 15. *and to abstain from fleshly Lusts which war against the Soul*, ch. 2. v. 11. and the like. Now invain did He do this ; and to no purpose

Serm. pose were all his Exhortations: if He
 XI. can be supposed to tell them after all,
 ~~~~~ that tho' they should *not be holy in all*  
*manner of Conversation*; tho' they should  
*not abstain from fleshly Lusts*; yet they  
 might be secure of the Favour of God;  
 that, if they did but take care to love one  
 another, that would *cover* all. So that  
 if we would not make St. *Peter* contra-  
 dict and destroy his own Design; we  
 must not make him speak after this  
 manner.

But if any should say that St. *Peter*  
 means it of a most comprehensive and  
 extensive Love of God, and Man: I an-  
 swer, that He saith himself, He means it  
 of *Charity amongst themselves*; and that  
 St. *James* hath used the very same Words  
 of one single Branch of Brotherly-Love,  
 which are supposed, by those who allege  
 this, to be Words exactly parallel in  
 meaning to these in St. *Peter*. This  
 wholly takes away the Benefit of this  
 Observation; and affixeth Salvation to  
 one single Branch of Charity, distinct  
 from other Virtues.

And here, having mentioned the *Pas-*  
*sage* in St. *James* again; I must observe  
 of *that* likewise, that, supposing the  
*Apostle* to mean by it, that a Christian  
 by *converting a Sinner doth cover*, or  
 make



make an Atonement for, his own Sins; yet, it cannot there be understood of the Sins He continues in; but only of those which He hath forsaken: because the particular Branch of Charity spoken of there, supposeth the Necessity of all Sinners being converted, in order to the saving their Souls. If therefore, I convert a Sinner; yet, if I my self remain a wilful Sinner against God's Laws in other respects; there is the same Necessity of my being converted, in order to the saving my Soul, that there was for the Conversion of the other, about whom I have been labouring. But if it were sufficient to convert another; tho' the Converter himself remain a wilful habitual Sinner; supposing that another should afterwards convert this Man himself from his Sins; it cannot be said, as this Passage affirms, that He *saves a Soul from Death*, because it was saved before by his having converted another: and then likewise, all the Business any Man hath to do, is to endeavour to chuse out some Sinner, and by all means to labour his Conversion; upon which He may be sure of God's Favour, let his own Life be what it will. But what then signifieth the Gospel of Jesus Christ? and the Terrors of the Lord displayed in it against

R Sinners;



Serm. Sinners ; if such a Sense can be fixed up-  
 XI. on any part of it ? It remains, therefore,



3. That, if *St. Peter* meant the Words of the Text with respect to our own Sins, all his Intention was to say that our loving one another ; our kind Regards ; our Placability and good Nature ; our Forgiveness and Forbearance of one another, would engage Almighty God to forbear the Punishment of us, or to forgive to us our selves those manifold Sins, which we have ever been guilty of towards Him in Time past : not those which we still indulge our selves in ; but those which we have forsaken. For I must observe to you that this is the Peculiarity belonging to that great Virtue of loving one another, so as to be ready to forbear, and forgive ; viz: that, for the sake of *that*, God will forgive us the Sins which we have forsaken : but that, without it, ( that is, unless we forgive others, our Neighbours and Brethren ; ) even those Sins which we have formerly been guilty of ; tho' we have forsaken them, and tho' God had, upon that, heretofore forgiven them ; shall be remembred against us, solely on the Account of our Barbarity, and our unforgiving Temper of Mind.

If



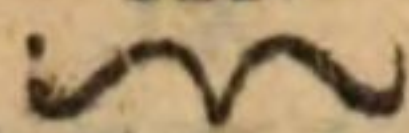
If St. Peter, therefore, speaks of *our own Sins*, as covered by our Love to others; I take him to say what our Lord himself affirmed, *Matth. 6. 14. If ye forgive Men their Trespases, your heavenly Father will also forgive you:* to the right Interpretation of which Words, what I have already said will lead all Christians who are not resolved to impose upon themselves. The Interpretation which I mean is this, that, if they forgive the Trespases of others, God will likewise forgive them the Sins which they have forsaken, and amended: but, if they do not forgive others, that even those Sins which God had formerly remitted to them, on account of their first Faith, or Amendment, shall be again accounted for, and severely punished upon them in the other World. And thus *Christ* himself seems to have explained it in the Parable, *Matth. 18. 3.* in which the *Lord* punisheth his Servant for the Debt which He had once forgiven him, only because afterwards He would not forgive the small Debt of one of his Fellow Servants.

To draw towards a Conclusion; If our Lord, in his Account of the Great Day, speaks of *Alms-giving* only; we see, by the forementioned Text, and



Serm.

XI.



multitudes of others, that it was not his Design there to speak of every thing necessary ; but only to shew the great Acceptableness of that Branch of Charity to God Almighty ; and what strict Enquiry there would be made, at the Great Day, into the Practice of this Virtue : but that we must not so interpret it, as to render void his other plain Declarations about the absolute Necessity of all the other Instances of Goodness and Holiness.

If, in any other Places of Scripture, or in the Apocryphal pious Writers, *Almsgiving*, or any sort of Charity, be spoken of as an *Atonement for Sins* ; or particularly, in any of the first Christian Writers: it is evident how a Christian must understand such Expressions. Every thing that is commendable ; every singular Act of Piety, or Charity, may be, by a Figure of Speech, called a *Sacrifice*, as it is offered to the Honour and Service of God by those who perform it rightly : or an *Atonement*, as it may be said to make some Amends for a past Life of contrary or vicious Actions ; just as a present Regard and Friendship, and serving any Man in a very remarkable Matter of Importance, may be called an *Atonement* for a past State of Disservice and Disrespect ; without



out supposing any such single Actions to be any Satisfaction, or Atonement, for multitudes of Affronts which we continue, upon many more Occasions, still to offer Him.

If any Writers, of good Authority, have parallel'd the *Atonement* of *Mercy* with that of *Baptism*; this shews still farther that they could mean it with respect to nothing but past Sins, forsaken and abandoned. For, as *Baptism* atones not for any Sins, but such as were committed before it, and are utterly renounced in it; not at all for such as the baptized Person continues in, after his *Baptism*: so, in like manner, cannot *Mercy*, or *Charity*, by any one who useth this Similitude, be thought, or said, to atone for any Sins, but what are forsaken by the merciful Person; not at all for such as He still persists to be guilty of.

From all which there cannot be any Consolation, or hope of Salvation, drawn to any such Christians, as still go on to allow themselves in the wilful Violation of any of the Laws of Christ: but, on the contrary, this Consolation of making some sort of Amends to *God Almighty*, by signal Acts of *Charity*, belongs only to such as, tho' Sinners in Time



Serm. past, yet have now actually reformed  
 XI. their Lives.

~ This, therefore, is the Christian Doctrine about *Charity*; or rather, about that part of it which consists in Forgiveness of others: that, on account of this, for the sake of *Jesus Christ*, God will cover and forgive our Sins, which we have forsaken; and not without it. And this is so far from releasing us from the Obligation of forsaking them; that it supposeth it done, and adds to it the Obligation of our imitating God Almighty in forgiving one another: which God grant we may all do, &c.

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SER-



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*Of relying upon the Merits of Christ, for  
Salvation.*

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## SERMON XII.

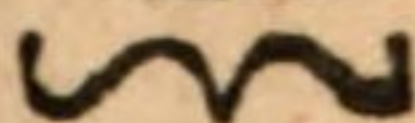
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First Epistle of St. *J O H N*, Ch. 2.  
part of the 1st and 2d Verses.

*If any Man sin, we have an Advo-  
cate with the Father, Jesus Christ  
the righteous: and he is the Pro-  
pitiatio[n] for our Sins.*

**I**N this Passage, the *Apostle* declares that  
it is for the sake of *Jesus Christ*, and  
on account of his Sufferings, that the  
**Sins** committed by his Disciples will be  
forgiven by Almighty God. Now from  
this, and the like Declarations in the  
*New Testament*, many professed Christi-  
ans have taken occasion to frame to  
themselves such Notions concerning the

Serm.  
XII.





Serm. Merits of Christ, and the Sacrifice of his  
 XII. Death, and his Intercession with the  
 ~~~~~ Father, founded upon these; as may  
 comfort themselves in their Continuance
 in Sin, and take off from their Minds all
 that Uneasiness which might otherwise
 arise from the Reflexion on their own
 wilful Demerits, and Unworthiness.
 Which fatal Proceeding of Christians
 addicted to their Lusts and Passions,
 makes it necessary particularly to consider
 this Point; in order to rectify so pernicious
 a Mistake. And to this End, I
 propose at this time,

I. To lay down the Doctrine of the
New Testament, concerning the Merits
 of Christ; or the Effect of his Sufferings,
 with respect to the Pardon of our Sins,
 and our future Happiness.

II. To take more particular notice of
 that unworthy Abuse of this Doctrine,
 of which Christians, in these later Ages
 especially, have been, and are, guilty.

III. To shew the Baseness and Absurdity
 of this Abuse. And,

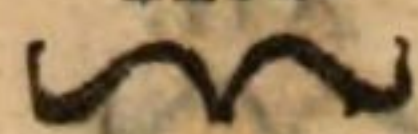
IV. To point out to you the true, and
 good Uses that Christians ought to make
 of this Doctrine.

I. The Doctrine it self, concerning
 the *Merits* of *Christ*, or the Effect of his
 Sufferings towards the Pardon of our
 Sins,

Sins, and our eternal Happiness, I have heretofore in effect proposed: when, under the former part of my present Design, I shewed you that, in order to our Acceptance and final Justification, thro' *Jesus Christ*, it is absolutely required of us, in the Gospel, that we forsake those Sins which we have been guilty of; and practise sincerely an universal Obedience to the whole Will of God, any ways made known to us. This having been plainly made out from the most express Declarations in the *New Testament*; it is enough to observe from hence, that, in the Words of the Text, *Jesus Christ is the Propitiation for those Sins*, which we carefully and conscientiously endeavour to avoid, and forsake; not for those which we wilfully continue in: that the *Merits of Christ*, so much talked of by some, are so great, that, for the sake of his Sufferings, God will accept to his Favour and Mercy, such as lay hold on the Terms offered by the same *Jesus Christ*; such Christians as relinquish and abandon their Vices; and come up to that Condition of universal Holiness required by Him; but not such as still continue, notwithstanding all his Calls, and all his Denunciations, to prosecute their own vile Lusts, and to oppose

Serm. oppose, and contradict the Will of God.

XII.



This, I say, most manifestly follows from the plain Proofs formerly given, out of the New Testament, concerning the indispensable Necessity lying upon Christians to forsake their Sins, in order to their Pardon; and to practise all Virtue in order to their Happiness. For if these Conditions be plainly and expressly required in the Gospel-Covenant; then is it apparent, beyond Contradiction, that, upon the Gospel-Covenant, sealed by the Blood of Christ, and entred into for the sake of his Merits, there can be no Pardon, nor Salvation, demanded, or hoped for, but by such as forsake their Sins, and obey the Moral Laws of the Gospel: and, in other Words, that the Sufferings of Christ have actually procured these *Conditions* to be granted by Almighty God; that so those Sinners who have forsaken their Sins, and entred upon a new Course of Action, may obtain Justification from the Guilt of their former Sins, and Eternal Happiness in the Kingdom of Heaven.

And who will not say that this is sufficient Satisfaction to any well-disposed Mind; to be assured, in such a way, that He is accepted by God, and hath a Title to Happiness? without which Assurance

furance, the Mind of a considering Person must be perpetually disturbed with Fears and Jealousies. And who will not own that this is all that could be expected, or reasonably wished for, from a God of Holiness, and Wisdom, as well as of Mercy; to offer Pardon and Salvation upon these Conditions only? since by this Method He gives all the Comfort to Sinners that is possible, without encouraging them to continue in their Sins; and all the Discouragement possible to Vice, without making every Instance of it absolutely unpardonable.

If any reply to this, that the Merits of so Divine, and spotless a Being as *Jesus Christ*, are infinite; and therefore every thing may be hoped for from them; I answer, that the Question is not, what the *Merits of Christ* are in themselves; or what they might possibly have procured; but what the Gospel declareth that they have actually procured for all sincere Believers. Let them be what they will in themselves; they can be no more to us, than what God Almighty thinks fitting, and agreeable to the eternal Laws of Reason, and Wisdom. The Mercy of God is, in a good Sense, infinite; that is, it is bounded by nothing but his own perfect Wisdom,

Serm. Wisdom, and Holiness: against the

XII.  Laws of which Wisdom and Holiness it cannot act; and beyond which, it would not be a Perfection, but a Weakness. So likewise, supposing the Merits and Value of Christ's Sufferings to be unbounded, and infinite, considered without supposing the Gospel-Covenant actually made: yet, when it pleaseth God to be moved to make a Covenant by these Sufferings; the Merit of these Sufferings, with respect to such as God enters into this Covenant with, must be bounded by the plain *Terms* and *Conditions* of this Covenant. It depends upon God's Will, and his Wisdom, what these Conditions shall be: and consequently what is procured for us by these Sufferings can be no more than what God sees fit; and what, He declareth, they shall procure for us. And therefore, I say, let the Merits of Christ be never so unbounded, before this Covenant is supposed; let the Value of his *Propitiation* be infinite; yet it is plain they are bounded, as to us, as soon as God declares what He will do, and what He will not do, for the sake of these Sufferings: which is the Business of the Gospel of Jesus Christ.

Now when it is declared by this very Person, whose Merits are so much pleaded

ded by some, that God will accept re-
turning Sinners, upon their Amendment;
and that such as continue in their Sins
shall be excluded from his Kingdom: I
say, when He himself declareth this;
He doth in effect declare to Christians,
in other Words, that he hath no Merits
available for any who are not reformed
according to his Moral Laws; that, tho'
He be the *Propitiation* for their *Sins*, yet
it is for their past, and forsaken Sins;
that the Extent and Effect of his Merits,
with respect to his Disciples is this, that,
for the sake of his Sufferings, God will
forgive the Sins of such as do at any
time so turn to him as heartily to abhor
and forsake them; and make happy all
such as do sincerely set themselves to the
Practice of Righteousness, and make an
actual Progress in the Ways of his Com-
mandments. Let any one but read the
New Testament with a well-disposed
Mind; and He will find that this is the
whole Doctrine of Christ and his Apo-
stles, concerning the Merits and Value
of his Sufferings, and their Efficacy to-
wards the Pardon and Salvation of his
Followers. But tho' this be so manifest;
yet,

Serm.
XII.

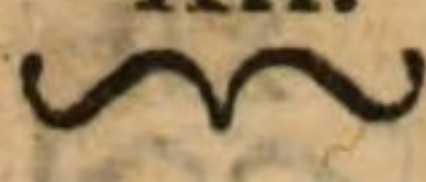
Serm.

XII. II. It is as manifest, that there have been, especially in these later Ages, and still are, (in a very vicious Generation of Men) Multitudes of Christians, who are not content with this, that God should pardon the Sins which they have forsaken, for the sake of the Merits of Christ : but profess to believe that He will pardon all the Sins which they can possibly continue in, till Death overtakes them ; if so be they can but have Time to declare their Trust in Christ's Merits to this Purpose ; or, in the usual Phrase, to apply to themselves, with abundance of Confidence, the Merits of their Saviour, or the Promises of God made to Christians for the sake of Jesus Christ only. They seem to think that Christ's Merit excuseth them from attempting to have any Merit in themselves : nay , that it would derogate from, and disparage, his Merits, if they should pretend to have any thing in themselves so much as agreeable to the Will of God ; that it would be a piece of unpardonable Presumption in them, to pretend to imitate the Moral Perfections of God, and of Christ, tho' they are called *to be holy, as He is holy*.

Some-

Sometimes they urge that there is nothing perfect here; and no Man but what sins: and that, if they themselves stand in need of the Merits of Christ to screen them from the Divine Vengeance; so do their Neighbours likewise. As if, because the Value of Christ's Sufferings will atone for the Failings, and the forsaken Sins, of a sincere Christian; therefore they must needs atone for the wilful and continued Transgressions of such as go on to disgrace that holy Name by which they are called, by a most unholy Life, and are every Day wilfully affronting their God and Saviour. How unaccountable is this? And yet there is hardly any thing more common, than for the most notorious and wicked Christians to profane his Merits, and his Sufferings, by openly professing their Trust, and entire Confidence, in them. And, what is very remarkable, the more unchristian, and profligate, Men have been in their Lives; the more strong and confident shall you often find them in that which they call *Faith*, and in their foolish Trust in that which belongs not to them. So that, whilst many good Christians, thro' Excess of Modesty, and Humility, or thro' bodily Indisposition, are almost sunk with the Imagination that they have

Serm. have not done enough to give their

XII.  Hearts Ground for Confidence in the Mercies of God: you shall frequently find many of those, who have stood out against all the Calls of God to Repentance and Amendment, and persevered to the End in Vice and Immorality, as secure of his Favour at last, and as satisfied with their Prospect into another State, by the help of their groundless Confidence in Christ's Merits, as if the Gospel had been calculated, not to engage Men to *deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godlily*; but merely to speak Peace, and Quiet, and Comfort, to the Minds of the most notorious Sinners, even whilst they know themselves not to be amended in any respect.

But how great must the Power of the World, the Flesh, and the Devil, be upon the Hearts of Men, when they can influence them to believe, (as it hath happened to some) that the way to glorify the Grace and Mercy of God is to multiply their Sins and Vices; that the way most largely and effectually to partake in the Merits of Christ, is to add Sin to Sin, that there may be the more to be pardoned, and the more Thanks due to him who pardons? These, and the

the like Absurdities, contrary to the whole Tenour of the Gospel, hath a Love to Sin imposed upon some Men; as a Refuge from the Reproaches, and Forebodings, of a guilty Conscience: and these are often found to be fixed, without the least Ground, upon such general Declarations of the Value of the propitiatory Sacrifice of Christ, and the Merits of his Sufferings, as that in the Text.

Because He is declared to be a *Propitiation for our Sins*; to be our *Advocate*, by virtue of that Propitiation, *with the Father*; to have purged our Sins upon the Cross; and to have died for us Sinners; because, in consequence of these Declarations, it hath been believed and taught by the Churches of Christ, that, *by his one Oblation of himself upon the Cross once offered, He hath made a full, perfect, and sufficient Sacrifice, and Satisfaction, for the Sins of the whole World*: therefore, they argue that their Sins cannot be too many for such a Sacrifice to atone for; therefore they plead that these Sins, thus atoned for, are of all sorts; as well those which they indulge themselves in, to the last Period of their Lives, as those which have been forsaken, and abandoned; abusing the Mercy of God, and the

Serm. Merits of their Saviour, to their own
XII. eternal Perdition; as will appear, if we
consider seriously,

III. The great Unreasonableness, Baseness, and Absurdity, of this Abuse. That Christians should so far forget the nature of their Religion, which hath, in the plainest Words, made an universal Holiness so indispensably necessary; that they should be so far from being led by the Goodness of God to Repentance and Amendment, that they should rather take occasion from his Love to treasure up for themselves Wrath against the Day of Wrath; that those very Sufferings of Christ, which were designed as the greatest Argument to affright them from all Sin, should be made as it were the Incentive and Motive to them to continue in Sin; that the greatest Instance of Love ever displayed before the Eyes of Men should be returned in Affronts, and Disobedience to God, and to his Son: These are such astonishing Marks of absurd Confidence, and Baseness of Temper, as cannot be parallel'd.

The Nature, and End, of the Christian Religion, plainly established, must direct us in all our Interpretations of any of its general Declarations. And this Religion being holy, pure, and spotless;
re-

reveled by the Son of God from Heaven Sermon.
for the Conversion and Amendment of XII.

the World, and to teach us to forsake all Sin, and to live in all holy Obedience to God ; the Wrath of God being often declared in it against all Unrighteousness of Men ; it is impossible that any Comfort should be administred in it to such as continue in Sin, because this would be to destroy its own main Design, and to frustrate its own great End. From hence therefore it follows, that it is the highest Absurdity to argue from its general Declarations concerning a Sacrifice for Sins, and a Propitiation of invaluable Merit, that this Sacrifice will be available for those Sins of Christians in which they still wilfully continue : because this is to contradict the great End of their Religion ; to make all Virtue unnecessary ; and to turn all Christianity into a confident Appeal to the Merits of Christ.

Again, It is the most absurd, and unreasonable thing in the World to fix such a thing as this upon Almighty God : or to suppose that He should send a Person from Heaven, to live and die here on Earth, and to teach Mankind an excellent Doctrine ; and at the same time declare, that it is no great Matter whe-

Serm. ther they imitate his Example, or obey
XII. his Precepts, if so be they do but trust
in his Merits, rely upon his Sacrifice,
and put their Confidence in the infinite
Value of his Sufferings; that this shall
be there Comfort here, and their Re-
ward hereafter. Who can believe this
possible, I say, that knows and considers
what God is; an holy, and wise Being,
at an infinite distance from all Sin and
Iniquity? For what would this be, but
to revele a Religion from Heaven, with
the greatest Pomp, on purpose to assure
Men that Virtue is of no great Import-
ance; and on purpose to encourage Vice,
and Immorality in the World? I say
this, because, in truth, such Pretenses of
Christians do manifestly, and effectually,
tend to nothing else, but to render vain
all the Moral Precepts of the Gospel;
and to bring a Contempt upon all that is
substantially good in Religion.

And if this be so absurd in any rea-
sonable Creature, to fix such an Absurdi-
ty upon God; how much more absurd
and intolerable must it be in a Christian,
after this Revelation is made, in which
the Nature of God, and his Hatred of
Sin, are made known to him, to affront
Almighty God with a Supposition which
a very Heathen would be afraid to make?

Nay,

Nay, it receives a great Aggravation, Serm.
when it is considered that it is by the XII.

Declaration of the Gospel only that we
can know what the Merits of Christ's
Sufferings are to us ; and that in this
they are so plainly limited, as to the
Extent, and End of them, that a sincere
Mind cannot mistake. I have already
observed to you what is declared there ;
and, with how much Plainness, all who
continue in their Sins, are debarr'd in
that from any Benefit from the Sufferings
of Christ ; nay, how plainly they are
assured that this very Gospel, and the
Sufferings of Christ, shall be an Aggra-
vation to their Punishment hereafter.
And if, notwithstanding all the Limitati-
ons which God himself hath set to his
Mercy, and to the Merits of his Son ;
these Persons will make a new Covenant,
and a new Compact, for themselves :
what must we think of such an egregious,
and groundless, piece of Folly and Ab-
surdity ?

Besides, how base and ungrateful a
Temper must this proceed from ; to
make use of the Goodness of God, and
those Sufferings which were the highest
Instance of Christ's Love to them, as an
Encouragement to themselves to take
part with the great Enemy of God and

Serm. of Christ? How would it sound in the
 XII. Ears of any Man of the meanest Capac-
 ~~~~~ ty, to hear Christians speaking thus, *God*  
*so loved the World that He sent his only*  
*begotten Son*; and this Son of God hath  
 declared his Love in dying for Sinners  
 after an unparallel'd manner; therefore, let  
 us affront him, and join our selves to his  
 greatest Adversary; still trusting that his  
 Merits, and Sufferings, will make him  
 look upon us, and treat us as his Friends?  
 Yet, after this manner doth every Sinner  
 argue, who resolvedly continues a Sin-  
 ner; and yet pretends to trust in the  
 Merits of his Saviour for Pardon, and  
 Salvation.

To make the Matter yet more plain;  
 put the Case that any Prince should send  
 his own Son to a Company of professed  
 Rebels; and, for the sake of what He  
 should do and suffer amongst them, offer  
 to be reconciled to such of them as  
 should be influenced by this Method to  
 repent, and return to their Obedience:  
 what greater Affront, or Indignity, can  
 one well imagine, than, if these Persons,  
 professing to lay hold on his Offers,  
 should yet continue to affront him, and  
 disobey all his just Commands, as much  
 as ever; and yet all the time plead be-  
 fore him the Sufferings of his Son, and  
 argue



argue that his Merit must screen them from Punishment, which was designed merely to make their future Obedience accepted ; and which greatly increaseth the Guilt of their continuing such Affronts, and Injuries? Would not this Appeal to those Merits appear only a piece of formal Mockery ; and justify to all the World the severest Punishment of those who should have nothing else to plead? Let us therefore,

IV. Lastly, From what hath been said learn the true and good Uses which Christians ought to make of the *Merits of Jesus Christ*, and of the Value of his Sufferings.

I. In the first place, we may lawfully and justly plead before God the Merits of his Son, and his invaluable Sacrifice, as what He hath been pleased to declare that He accepts, as an Atonement for those Sins which we forsake, and abandon : and for the sake of this, we may beg, with a well-grounded Assurance, that He will pardon all our past Offenses, and whatever is amiss in our whole Frame ; and accept of our sincere Endeavours after an universal Conformity to his Will in all Things. This is a sort of *Trust* ; and indeed the only *Trust* in the Merits of Christ, which we can justify,



Sermon.

XII.



or from which we can reap any Comfort, or Advantage : because indeed this is the only Trust agreeable to the Nature and Design of the Gospel ; and to the many plain Declarations of the New Testament.

There is nothing in that sacred Book, of the great Efficacy of applying the Merits of Christ to our selves, in all Circumstances, with an undaunted Confidence. This is a new and modern Addition to the Gospel of Christ. But if we look into any Page of it, we cannot but learn from thence, that we have no Encouragement to apply these Merits to our selves, nor any just Ground of Satisfaction from them, unless we find in our selves a persevering Resolution to forsake all Vice ; and a constant Endeavour to perfect Holiness, whilst we have Opportunity : and that it is the constant Doctrine of the same *New Testament*, that those who have wilfully continued Sinners to the last, have no part in the reveled Promises of God ; nor consequently the least Right in the World to apply the Merits of Christ to themselves in particular, which are declared to belong only to such as have forsaken, and renounced, their Sins. And if this be not true ; then it must be true that the Gospel



pel makes no difference between a vir- Serm.  
tuous, and vicious Life; but makes XII.  
Eternity depend upon such a Confidence,   
as the best Christians often want, and  
the worst generally have most of.

2. In the next place, we ought all to  
draw a strong Argument against all  
Sin, and for all holy Obedience, from  
those very Merits, and Sufferings of  
*Jesus Christ*, under which some Christi-  
ans would hide their continued Ini-  
quities. For if Christ be the Propiti-  
ation for our Sins; then what must  
Sin be to Almighty God, who took  
so severe a Method to be reconciled  
to Sinners? and what ought it to be  
to Christians, who know this? how  
hateful, and how abominable? If *God*  
*so loved the World*, that He sent his  
*only begotten Son*; if this Son volun-  
tarily humbled himself to the vilest  
Death for us: how ought we to stu-  
dy to do every thing pleasing to him;  
and to avoid every thing which He  
hates and abhors? If so invaluable a  
Price were paid; that we might be  
reconciled to God upon any Terms:  
how ought we to be moved, by the  
Greatness of this Price, to come up  
to all his Terms, and Conditions;  
and



Serm. and not to think so long upon the  
 XII. Price, as to forget the End for which  
 it was paid?

*Ye are bought with a Price ; therefore glorify God in your Body, and in your Spirit, which are God's : saith St. Paul, 1 Cor. 6. 20. The Price paid by Christ to buy us into his Service, is, in his Account, the greatest Motive why we should serve such a Master faithfully. Pass the Time of your Sojourn here in Fear, saith St. Peter, forasmuch as ye know that ye were not redeemed with corruptible Things, as Silver, and Gold, but with the precious Blood of Christ, 1 Pet. 1. 17, 18, 19. This is the Use, which the Apostles earnestly direct Christians to make, of the Merits of their Saviour : but they never once advise, or command, or so much as permit, them to think that they shall be saved by them, after a Life spent in continual Disobedience to his Moral Laws.*

*Let this Doctrine, therefore, be fixed in our Minds. The Merits of Christ's Sufferings are so great, that they will atone for the longest Course of Sins ; provided we have forsaken, and utterly abandoned them : but of such*



such a nature, as terribly to aggra- Sermon.  
vate the Guilt and Punishment of XII.  
those Christians, who take occasion  
to continue in their Sins, because  
*Christ* is declared to be the *Propitia-*  
*tion* for them.

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S E R-

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1867

Journal of the

First Annual Meeting of the

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held at the

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from the 1st to the 10th

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*Mistakes about Man's Inability, and God's  
Grace, considered.*

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## SERMON XIII.

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2 COR. 3. 5.

*Not that we are sufficient of our  
selves, to think any thing as of our  
selves: but our Sufficiency is of  
God.*

**T**HE Apostle, in this Epistle, was led, Serm.  
by the cunning Management of XIII.  
some evil-minded Persons amongst the  
*Corinthians*, to assert his own *Apostleship*;  
and his own Right to be their Director  
and Instructor, as He had been the  
Founder of their Church, and of their  
Faith. But lest they should think that  
He boasted of himself above measure;  
as if from Him, considered by Himself,  
came



Serm. came all their Good, and all their Happiness of being made Partakers of the  
 XIII. *Gospel*; He thinks fit in this Verse to obviate this Insinuation, and to assure them, that by what He had now, or any time before, said to that purpose, He did not design to arrogate to Himself the Glory of being the chief and principal Agent in this Matter; but that it was to the great Original of all Things, even to God himself, that they were oblig'd for so great and unspeakable a Blessing. *Not that we are sufficient of our selves, to think any thing as of our selves: but our Sufficiency is of God.* That is, Not that We *Apostles*, of our selves, did, or could, lay this Scheme of Salvation: not that it is to us that the Contrivance, and Administration of this, is to be ascribed. But our *Sufficiency*; our being able thus to contribute to your Happiness, and thus successfully to minister to your Good, by preaching the *Gospel*, is owing to God.

That this is the meaning of the *Apostle*, in these Words, will be evident to any one who will be at the Pains to lay together what goes before, and what follows after, this Verse. For whoever doth that, will find that the *Apostle* is not here speaking, or thinking, of the Duty ordinarily



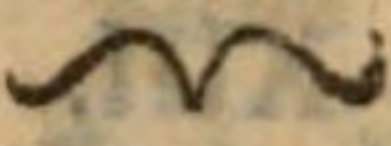
narily required of Christians, in order to their final Acceptance ; but of a Subject entirely different from this ; viz : of the Work of an *Apostle* ; of the first Original of that *Scheme of Salvation* which the *Apostles* preached to the World ; and of that Knowledge and Sufficiency which the first Preachers of the Gospel had, in order to the Performance of their great Work. But tho' this be so plainly the meaning of the Words ; yet many Christians, of later Ages, have been led from this Text, and others of the like Sound, into such Errors, as tend, in their own natures, to obstruct and hinder the great Design of the Gospel ; and to make Men easy and careless about the Performance of those Terms of Acceptance, Holiness, and universal Righteousness, which are so plainly required in the Gospel.

It is, therefore, of great Importance, to examine, and confute, such pernicious Mistakes ; and to shew that there is nothing in the *New Testament* to favour them. The Mistakes at which I now particularly point, are such as are founded upon a very fatal Notion of the Weakness, and Inability of Man ; and of the part which Almighty God is to bear in the Business of Reformation, and Holiness.



Serm: Holiness. For many Persons have not  
 XIII. been content with saying that their Na-  
 ~~~~~ tures are weak and frail ; too easily car-  
 ried away by the Force of that multitude
 of Trials which surround them in this
 State ; that the *Flesh is weak*, and their
 Inclinations directed with a strong Bias
 towards Sin and Wickedness : but are
 likewise pleased with representing them-
 selves in such a State of Inability, and
 Insufficiency, as that all Motives, and
 all Calls to Repentance are invain ;
 in such a State, as that it is impossible for
 them, by any Act of their own Mind, ei-
 ther to pray effectually to God ; or suc-
 cessfully to bear any part, in the great
 Work of their Salvation, themselves.

So likewise, with respect to *Almighty God* ; they are not content with acknow-
 ledging that the great Design of their
 Happiness is owing originally to Him,
 and is his Work ; or that all their Pow-
 ers and Faculties come from Him, who
 made them what they are ; or that He is
 ready to assist their Endeavours, when-
 ever they exert them ; to answer their
 sincere Prayers, and to impart to them
 whatever is necessary to their successful
 running the Race that is set before
 them : but they take a sort of Delight
 in thinking, and speaking, as if Almight-
 ty

ty God were to do all for them; as if Serm.
He, in his own Time, will irresistibly XIII.
move them to do his Will; and as if, 
unless He thus interposeth, they have no
Power, or Strength, to do any thing
towards forsaking those Sins to which
they have made themselves captive.

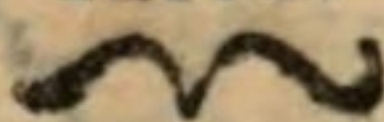
In these Senses do they think it for
their Purpose, to understand the Words
of the Text, and some other Expressions
of the *New Testament*, concerning the
Insufficiency and Weakness of Man; and
the Sufficiency, and Power of God, in
the Matter of Salvation. In order, there-
fore, to put a Stop to such Notions as
these, which naturally tend to render
Men indisposed to all Attempts, and
Endeavours to do their Duty; I have
the following Observations to make.

I. *St. Paul* himself builds no such Do-
ctrine upon that great and strong Notion
He had of his own Insufficiency; and of
the Sufficiency of God. This *Insufficien-*
cy, I have shewn already, had reference
to the Work of his *Apostleship*; to his
successful Performance of it; that is, to
his publishing, and enforcing, the Terms
of Salvation, amidst a Thousand Diffi-
culties, and a World of Hazards. But
because this great Work of Redemption
was originally the sole Design and Con-
trivance

Serm. trivance of Heaven ; because his being
 XIII. an *Apostle* was owing immediately to
 ~~~~~ God ; and the Success of his Labours,  
 and his own Courage and Conduct in his  
 Office, depended upon the Providence,  
 and the Favour of God : He doth not  
 presently infer that nothing was to be  
 done by Himself, considered as distinct  
 from his great Patron. But, in this very  
*Epistle*, He represents Himself, and the  
 other *Apostles*, as *Workers together with*  
*God*, ch. 6. 1. and often speaks of his  
 indefatigable Endeavours to answer the  
 Ends of his Office. And if He were a  
*Worker together with God* ; He had cer-  
 tainly a part of his own, distinct from  
 that of *Almighty God*, in this great Af-  
 fair. And consequently, as He had God  
*Almighty's Sufficiency* to support Him,  
 and make up his Deficiencies ; so He had  
 likewise some Strength, and Ability of  
 his own, for his own part. And as *God*  
 was the *Architect* ; the chief Builder, Di-  
 rector, and Encourager of the whole ;  
 so likewise was the *Apostle*, a *Worker*,  
 under, and *together with*, Him.

If, therefore, in that great Work of  
 the *Apostleship*, encompassed at that time  
 with so many Difficulties, and Hazards,  
*St. Paul* did not mean by such Expressi-  
 ons to signify that he himself had no  
 part





part to act, but as forced, and impelled irresistibly, by *God Almighty*; but left a part for himself, as well as gave to God the chief Part, and Glory, in it all: much less will it follow, that he meant these and the like Expressions, to signify, that, in the Business of every ordinary Christian, so much less difficult than that in which he was engaged, God Almighty was to do all, without the Concurrence of the Man himself; and without his having Strength and Power to bear any part in his own Happiness. If the *Apostle* had such Power, as to be a *Worker together* with God, in that vast and boundless Office; much more may Christians, in their ordinary Spheres of Action, be supposed to have Ability to bear some part in the carrying forward their own Perfection here, and Salvation hereafter.

2. But supposing that *St. Paul* had referred the whole to Almighty God, in the literal, and strict Sense of the Word; and left himself nothing but a passive Character; and represented himself as irresistibly moved by his Almighty Arm: this having been said by him merely with respect to so great, and difficult a Task, as was that of an *Apostle*, in those first Days, it will not at all follow from

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hence,



Serm. hence, that the same is true, with respect  
 XIII. to an Office, or Business, not so difficult,  
 ~~~~~ and hazardous. It will not so much as  
 follow, that the same is true with re-
 spect to succeeding Ministers, and Pastors
 of the Church, in the ordinary Course
 of God's Providence : much less will it
 follow, with respect to the Body of
 Christians, whose Task doth not take in
 so great a Compass. It doth not follow
 that, because Almighty God takes the
 whole upon himself, in a great, and im-
 mense Difficulty ; therefore, He likewise
 takes the whole upon himself, in a Matter
 of much less Difficulty, and of a much
 more confined Importance.

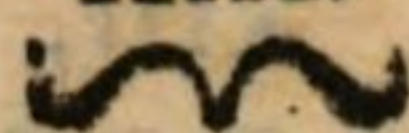
3. The Assistance which God affords
 to Christians, and the Part which He
 bears in the Work of their Salvation, is
 so far from being a Proof that they can
 do nothing towards it themselves ; that
 it is a most powerful Argument, and
 made use of in the *New Testament*, to
 engage them to do something for them-
 selves. *Work out your own Salvation,*
saith the same St. Paul, with Fear and
Trembling : for it is God that worketh in
you both to will, and to do, Phil. 2. 12,
 13. On this very account, use your
 own Strength and Power, in the Affair
 of Religion ; because God himself, in
 the

the Christian Dispensation, affords you his Influences, and his Assistances. And indeed, what more powerful Motive can there be thought of, to engage us to hearty, and uninterrupted Labour, in our Christian Warfare, than this, that we are carrying forward a Work, in which God himself is engaged; that, if it fail at last, the gracious Design of God will fail thro' our Negligence; that we have so powerful an Assistant and Patron, that the Difficulty of our Work need not discourage us from attempting it, or persevering in it; that we are *Fellow-workers* together with God, and therefore should be animated to exert our selves, as all are incited to do under the Eye, and Encouragement, of their Superiors; and to do even more Work, and with more solicitous Concern, than we could do, if we had not such a Patron, and such an *Assistant*?

To take away the Despair of Success, is so far from encouraging the Idleness or Neglect of any Person engaged in an Enterprize, that it is absolutely necessary towards their having any Heart, and Courage, for the Execution of it. This *God Almighty* takes from us, by representing himself as our Director, and Assister: and it is this which should fill

Serm.

XIII.



us with more Concern lest the Enterprize should fail ; and animate us with a stronger Resolution to use all our Endeavours. It is because we have such Hope of good Success, under the Patronage of so much Wisdom, and so much Power, that we should be much more vigorous, and resolute, than if we had not such an Encouragement as is included in God's *working in us both to will, and to do.* And,

4. How weak soever we may be ; since it is plain, from what I have already said, that the Gospel doth not suppose us in a State of utter Inability, to bear any part in our own Happiness : I say, our Weakness, or Inability, to perform the whole, our selves, is no Argument why we should leave the whole to Almighty God ; and not think our selves obliged to work together with Him. And yet this seems to have been the Ground of Mistake in this Case, that the Evangelical Dispensation, and consequently, the Salvation of Men, is represented as the sole Contrivance and Work of God, in which we bear no part, and were incapable of bearing any. This without doubt is true ; that we could not have thought of, or entered into, such a Scheme for our own Happiness. But it doth

doth not follow that, when He offers this Happiness to us, He offers it to Beings, as incapable of laying hold on it, as the very Stocks and Stones. It doth not follow, because our great Benefactor prevents us with his Kindness, and voluntarily offers us his Benevolence, and his helping Hand to free us from the greatest of Evils, and enstate us in the most complete Happiness; that therefore we are unable to accept this Kindness, and to help forward so good, and merciful a Design. No, let us acknowledge, as much as we please, our own Insufficiency, and Inability, for so God-like a Work as that of recovering us from Misery to Happiness; to the Glory of Him who is the *Author, and Finisher, of our* Salvation: but let us not sooth our selves in Vice, under the Pretext of a false Humility; and look upon our selves as too weak to do the least thing towards our own Pardon, and Salvation. For our Inability to do some Things doth not infer our Inability to do others: nor doth our being incapable of the whole, taken all together, prove that we are incapable of any part.

But, in return to what hath been said under these two last Heads, I am sensible

Serm. that some other Expressions of the *New*
XIII. *Testament* may be objected. As,

1. It may be said that the whole of this great Work of Repentance, and Salvation, seems, in some Expressions, to be ascribed to God ; and He to be represented as the sole Agent in it. In answer to this, I have already observed that the Contrivance, and Scheme, of the whole Dispensation, in which we have Salvation offered us, and the making, and proclaiming the Terms of it, are wholly owing to Him, and to his Goodness ; previous to any Work, or Merit, of ours : and consequently, it is no Wonder that *this* is wholly attributed to Him, which is indeed, literally speaking, solely, and wholly, his Work. When any such Expressions, therefore, come in our way, we should consider whether the Writer be not speaking of this *Christian Dispensation*, as the Work of God : and if he be, we may be sure that this signifieth nothing to the present Question. For God might be the sole Author of this Offer, and this whole Scheme : and yet we may have Strength and Ability to do something towards the laying hold on the Terms of it ; towards the complying sincerely with his Offers ; and towards the
the

the finding out, and Performance, of his Will.

Serm.

XIII.

But if such Expressions should be used, concerning *Almighty God*, with respect to our receiving Benefit from this Dispensation, and the like; it is to be considered farther, that there is nothing more common, in all sorts of Writers, than to speak of the chief Leader, Director, and Performer, of any Work, as if no other deserved to be mentioned. Thus God Almighty's Favour, and Holy Spirit, being the great Support, and Strength of Christians; it is no Wonder if, according to the general Custom of speaking, the great Affair of Salvation be spoken of, as all owing to that. Just as any great Action, tho' executed by a great many in Conjunction, is yet frequently said to be owing to *Him* particularly, who was the great Disposer of all Things concurring to it; and had the chief Hand in it: so may it be in this Case, without inferring that, strictly speaking, no one besides Him, hath any Concern it. It is because, comparatively speaking, He bears the chief part; and because without his favourable Concurrence nothing could successfully be done, that He may well, agreeably to the Rules of speaking, be sometimes represented as
the

Serm. the Doer of the whole. But it doth not

XIII. at all follow, from such customary

Forms of speaking, that He neither expects, nor requires, the Concurrence, and hearty Endeavours, and Pains, of those to whom He is so good.

Again, It is proper to consider that whatever Powers, and Capacities, we have, are originally his Gift; and therefore all the good Effects of them may justly be ascribed to *Him*, as to the first and original Author of all that we have, and all that we can do: that it is to the Concurrence of his daily Providence, and to the Disposition of all Circumstances, which is his Work, that we are indebted for every thing. Without this, we could not have the Opportunity, or Possibility, of knowing the *Terms* of *Christian Salvation*; or of complying with them. And therefore, it may justly be ascribed to Him, whatsoever is done towards our Happiness, even by our selves. And, in this Sense, without *Him*, we could neither think, nor act, to any purpose, in our great and most important Concern. But all this is very consistent with our being moved, after the manner of free Agents, by the Motives he proposeth; and by the Circumstances in which he is pleased to put us.

And

And then, in all those parts of our Christian Duty, and in all those Cases, in which his Interposition is requisite to our Success, He hath promised his Holy Spirit to them that ask it, and make use of it: a Spirit, which, as it was to be the Support of his *Apostles* in their greater Work; so is it, in proportion, to be the Guide, and Assister of all Christians, who are sincerely desirous to follow it. But this implies in it that we are able, at least, to ask for this *unspeakable Gift of God*: because otherwise, it would be but mocking us, to promise it to our Prayers. It implies indeed that this Spirit is the great Agent; the great Help to Perfection; and to a Renovation of the Minds of Sinners, and a Reformation of their Practices; and so, that great things may be spoken of it: but it doth not imply that those to whom it is given are only the mechanical Instruments of it, or any thing to that effect; any more than the Assistance of one Man granted to another, in any Affair, in which without it he could not succeed, supposeth that this other must do nothing himself, and make no Steps, as a voluntary Agent, towards the accomplishing his own Ends.

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Serm.

XIII.



Whatever, therefore, is said, in the *New Testament*, or supposed to be said, of *Almighty God*, as the *sole Author* of all relating to our Salvation, may, we see, very justly be accounted for, by the common Usage of speaking, without drawing so strange and absurd a Consequence from it, as de vests Men of all Pretense to any part in it: especially considering, in the last place, that, in the same *New Testament*, the greatest Care is taken, when any parts of it are addressed to Christians themselves, to urge, and press, and incite them, as free Agents, to the Performance of their Duty; to deal with them as if on themselves, and on their Endeavours, depended their Happiness; to charge them not to be so ungrateful to God, as to think of leaving all to Him to do; and to threaten them with Eternal Damnation, if they neglect to do what is required of them. This likewise will help us,

2. To answer the *Objection* which may be made to what I have said concerning the part of Christians themselves in the Affair of Salvation: *viz.* That the *New Testament* seems to represent them in a *dead and lifeless* Condition; unable to help themselves; and the like. For,
sup-

supposing this, yet, that these, and the like, Expressions were not designed to be understood in any Sense contrary to what I have said, is plain from those multitudes of Addresses, and Appeals, to Christians themselves; and from those many earnest Entreaties, Motives, Promises, Threatnings, in the same *New Testament*: all contrived to make them exert themselves; all such as are inconsistent with the Supposition that *God* will help them without their own Help; or that they are not able to do that part, which God requireth, and inciteth, them to do.

But I must remark farther, that, if you consider those Passages which have this Appearance, you will find that they are chiefly, if not always, such as respect only the State of Mankind, both *Jews*, and *Gentiles*, before the Light of the Gospel brake in upon them; and before the Offers of Salvation were made, or accepted. Before that, the World was universally *dead in Trespasses and Sins*: and the Motives, to induce them to arise from this Death, came solely from God; not from themselves. But yet the very offering them *Spiritual Life*, supposed them capable of accepting it; the very pressing, and inciting, them to re-

vive

Serm. *vive* from that Death of Sin, supposeth
 XIII. that they could do what they were so
 incited to. Almighty God quickened
 them by these Motives, and Offers : but
 then, even in this, their accepting and
 complying with them must be, in part,
 their own Work ; or it could never be
 made their Reward. As a Man that is
 stupid and insensible, in some considera-
 ble worldly Concerns, may be said to be
dead, and *lifeless* ; and as the Motives,
 and Arguments, and Persuatives, of Men
 can quicken and put Life into him ;
 actuating him into good Resolutions,
 and setting his Zeal on fire ; and yet the
 Man himself not supposed to be unable
 to do any thing for himself, but the
 contrary : so, in the Case before us, a
 Man may be called *dead in Trespasses and
 Sins*, and the Wrath of God, or the
 Joys of Heaven, and all the Offers of the
 Gospel, may quicken him ; and to these
 may the thing be ascribed ; yet, all this
 while, without supposing him *dead*, in
 a literal Sense, or incapable of bearing
 any part in the accepting these Offers ;
 in the regarding these Motives ; and in
 helping forward his own Happiness.
 This is a figurative Expression, applied
 to the State of Sinners : who, as they are
 said to be *quickned* by God and his Gos-
 pel ;

pel ; so are they very frequently called upon to consider their Ways ; to rouse themselves out of their supine, and slothful Sleep ; to *forsake that which is evil, and practise that which is good.* Neither therefore, is the great Part which Almighty God bears in our Salvation, an Argument that *He* will do all, without *us* : nor is our Weakness, and Inability, a total Incapacity to join with Him, in our hearty Endeavours, and Labours. But, as his Hand is necessary ; so is our own. As his Arm is powerful to save ; so is our own requisite to our Happiness. As our Weakness is nothing without his Strength ; so his Strength will be nothing to us without our Weakness. As he is the great Contriver, and Disposer, of the whole Scheme of our Salvation, and is ready to give the *Sufficiency* of his Spirit to all who sincerely ask it ; so we are required, and consequently, are able, both to ask it heartily, and to join our own Endeavours with it : on which, together with God's Assistance, our Holiness now, and Happiness hereafter, most certainly depend.

Serm.
XIII.

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*Mistakes about Man's Inability, and God's
Grace, considered.*

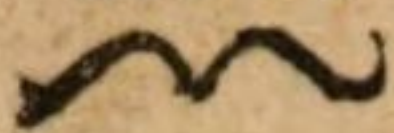
SERMON XIV.

2 COR. 3. 5.

*Not that we are sufficient of our
selves, to think any thing, as of our
selves: but our Sufficiency is of
God.*

IN my former Discourse upon these Serm.
Words, I shewed you that it was the XIV.
sole Design of St. Paul in them, to de- ~
clare that, in the setting about, and
executing, the difficult and laborious
Work of an *Apostle*, He did not arrogate
to himself the Power, and Ability, and
Success, which he had: but that he as-
cribed his Sufficiency for this great Work,
as well as his being designed to it, to
U God

Serm.
XIV.



God Himself, who was the great Contriver of the whole Scheme of Christianity; who miraculously called the *Apostles* to the carrying forward his Design in it; and who endowed them with Powers from above for the Execution of it. This being laid down, as the true meaning of the *Apostle's* Words; I did from hence take occasion to examine and confute the Mistakes of such Christians, as have pretended to be led by this, and such like Expressions in the *New Testament*, into such Notions of their own Weakness and Inability to perform the Will of God; and of the Part God Almighty is to bear in their Reformation and Amendment; as induce them to indulge their vicious Inclinations, and retain their evil Habits, under the Pretext of waiting for the Interposition of Heaven, and the irresistible Motions of God's Spirit: without which, they think, they can do nothing towards their Salvation; and for the obtaining of which, they imagine that nothing can be done on their Parts.

I hope, I then made it appear that what was said by *St. Paul* with respect to the Work of an *Apostle* in those Days, in which almost insuperable Difficulties attended it, ought not to be applied to the common Duty of all Christians, in
the

the ordinary Course of God's Providence ; that St. *Paul* himself never spake of the Obedience of Christians to the Moral Commands of the Gospel, after such a manner as to give Encouragement to any such Opinion, as that of some who are not content with the Help of God, but would willingly have all irresistibly done by Him ; and that the Assistance afforded by God to all the honest Endeavours of sincere Christians, in the Gospel-Dispensation, is so far from being an Inducement to them to leave all to be effected by *that*, that it is the most powerful Argument possible to them to exert themselves to the utmost for their own Good ; and made use of to this Purpose by the *Apostles* themselves, and particularly by St. *Paul*.

After this, I answered more particularly to *Two Objections*: for the present, supposing that in the *New Testament* there are some Expressions which ascribe the whole Work of Salvation to God, and represent Men as dead and unactive in it. And I shewed, either that those Expressions were designed solely to give to God the Glory of designing and contriving the Dispensation of the Gospel, and the Work of Redemption ; and to describe the State of the World before

Serm. the Gospel, buried in Sin, and without any
 XIV. Prospect of help, or any Possibility of such
 ~~~~~ a Relief, unless it had come first from  
 Him : or, if any high Expressions of this  
 sort be used concerning the ordinary  
 Task of the Body of Christians, that  
 they may be justly interpreted, by all  
 the Rules of speaking, without recurring  
 to so great an Absurdity, so destructive  
 to the Cause of Virtue ; and particularly,  
 that they must be explained by the Te-  
 nour of plainer Texts, which all repre-  
 sent a great deal to depend upon the  
 Endeavours of *Christians* themselves, as  
 well as upon the Aids of God's Spirit ;  
 and are constantly pressing the labouring  
 part upon all who pretend to be in Pur-  
 suit of Happiness.

There is one more *Objection* which  
 deserves a very serious Consideration in  
 this Debate : and which, therefore, I  
 design particularly to answer before I  
 proceed ; and that is this, that it is more  
 for the Glory of God, that the whole  
 Work of our Amendment, and Refor-  
 mation, and Salvation, should be left to  
*Him*, than that any part of it should be  
 claimed by our selves ; and that upon  
 this Account it seems more probable that  
 it all depends upon his irresistible Arm ;  
 and more pious and humble for Men  
 passively



passively to permit it to do so. But all this is founded upon Two Errors, *first*, the not judging rightly what is the true Glory of Almighty God ; and *secondly*, the imagining that to suppose Man capable of acting together with God in this great Work, is to exclude God from being the Original Fountain of every thing: and therefore may be fully answered by some Observations, relating to these Two Points. And,

Serm.

XIV.

1. The Glory of God is to be measured by his Nature, and Attributes ; and by the Declarations of his Word. If we consider his *Attributes* ; we must fix nothing upon him but what is perfectly consistent with the united Harmony of them all. He is perfectly wise ; perfectly just ; and perfectly holy. Now it is a greater Glory to his Wisdom, to make Creatures capable of Freedom in their Actions, than to make only Clock-work, and Machines, to be moved by the immediate, and constant Interposition of the Artificer. It is a greater Glory to his Holiness, (that Attribute by which He is represented as a Lover of Virtue, and Hater of Vice,) to assist Men in their Endeavours after Perfection ; than to force them to be perfect, whether they will or no. Nay, the contrary seems



Serm. utterly inconsistent with the Supposition  
 XIV. of his loving Virtue more than Vice.

~~~~~ For if Virtue be not something, in some degree, depending upon our selves; there is no reason why he should love it, as it is in us, more than the contrary. For Justice requires that every one should be valued, and rewarded, according to what is in himself good, or evil. Now, if Virtue be nothing but the irresistible Operation of God upon us; there can be no Reason in the World assigned why he should hate and punish a wicked Man, and love and reward another: because, as to themselves, they are exactly alike.

The only difference here supposed is this, that God is pleased, after an arbitrary manner, to work upon one; and wholly to pass by the other. If any Parent should heap his Favours upon one Child, and then shew the greatest Fondness to him, merely because those Favours have been heaped upon him; and absolutely refuse to bestow the least degree of the same upon another of his Children, and yet hate and punish him, because he had not what he could not have without his Will: would not all the World condemn such a Parent of the most partial Fondness, and of the most arbi-

arbitrary Proceeding; and attribute it to nothing but Weakness of Understanding; or Strength of Passion? And yet this is what we are not afraid to lay upon Almighty God, when we represent him as doing all for some, with an irresistible Arm; and then loving them for what they have no part in: and, on the other side, as passing by others, and refusing them that same Strength, without which they cannot move; and yet hating and condemning them for not being what they cannot be, and not doing what they cannot do. If we could not think of this in any Earthly Parent, without calling in question his Wisdom; or his true Regard to what is praiseworthy: how can we fix it upon Almighty God? It is indeed to call in question his Wisdom; or his Impartiality; or his Love to what is truly lovely; or his Aversion to that only which is truly the Object of it. But if a Parent hath an equal Regard to all his Children; and is ready to assist them all in their honest Endeavours; to put them in the way of pleasing him; to encourage them to do it; to deterr them from the contrary; and to reward, or punish them, according as they have voluntarily chosen to make use of, or to abuse, his Favours: this we account Wisdom; and

Serm. Equity ; and a true Notion of Virtue ;
 XIV. and a true Love to what is Praiseworthy ;
 ~~~~~ and a true Abhorrence of what deserves  
 Hatred and Discouragement.

We cannot help having such Notions of Wisdom, Justice, and Holiness : and if, whilst we have such, we can fix any thing upon God contrary to these ; we certainly rob Him of the Glory of what we constantly account Perfections ; and of what we ever esteem to belong to Wisdom, Equity, and Holiness. Let any one therefore think, whether it can be a Glory to God, to represent Him as acting a Part amongst his Children, and Creatures , which we should severely blame in any Earthly Parent ? *If I be a Father*, saith Almighty God, upon a different Occasion, *where is mine Honour ?* It may be said, If God be a Father, and so thought by us ; where is the Regard to Him, under this Notion, when that Conduct is attributed to Him, which would not be seen, in a Father, without great Detestation, and Abhorrence ? If we think, therefore, of God, as of a Being vested with all Perfection of Wisdom, Equity, and Holiness ; we shall find it a greater Glory to such a Being, to suppose Him assisting His Creatures in the Way to Happiness ; joining his Strength to



to their Endeavours; and expecting their sincere Endeavours to be joined to his Strength; than to represent Him as doing all irresistibly for them; and then loving them and rewarding them, for what was forced upon them whether they would or no: and, on the other hand, as neglecting many others, who could not stir one Step without the same irresistible Arm to work for them; and, after this, hating and condemning them for lying in a State, in which they could not but lie, unless He himself forced them out of it. The one is the Glory of an equitable Distributor of Favours, and Frowns; of Rewards, and Punishments: the other is the Glory of a Tyrant and Arbitrary Mind, which raiseth to it self Favourites out of Humour; and loves and hates entirely at the Influence of Prejudice, and without Regard to any thing, but what is in it self.

And, as we should not fail to judge thus in the Case of any Earthly Parent; so we cannot help it in the much higher Case now before us: nay, we must lose all Notions of good, and equal, and wise; and leave off to speak of God at all; if we can think otherwise. If, therefore, we have any Regard to the Glory of God; *the Glory due unto his Name;*  
the

Serm.  
XIV.



Serm. the Glory of his real and unalterable  
 XIV. Perfections: let us not, under Pretense  
 ~~~~~ of making Him arbitrary, and potent,  
 devest Him of Wisdom, and Equity;
 let us not, under Pretense of making
 Him the sole Actor in the great Affair of
 Salvation, rob Him of the Glory which
 is much greater; the Glory of regarding,
 and loving, and rewarding, his reasona-
 ble Creatures, (not according to mere
 Will and Power; but) according to
 what degrees of good, and sincere, are
 in them; and according to what de-
 pends, in some measure, upon them-
 selves. What we call Virtue, if it be
 necessarily produced by an Agent distinct
 from our selves, is not Virtue, nor com-
 mendable, nor rewardable, in us; nor
 any more to us, than that Vice which is
 supposed as necessary in another. And
 if so, we cannot be loved, or rewarded,
 by a wise, and holy God, for what
 doth no more deserve Love in us, than
 the contrary. But Almighty God is wise,
 and holy, and equal; and certainly
 loves, and regards Virtue, as a thing Praise-
 worthy in us. From whence it follows
 that it is not so ^{wholly} ~~much~~ his Work in us,
 but that he expects Labour from our
 selves; and looks upon it as depending,
 in some degree, upon our selves: tho'
 always

always under the Influences of his good Spirit; which is ever ready to attend upon our sincere Endeavours.

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XIV.

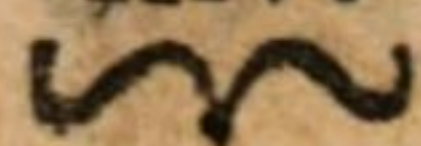
And thus indeed is He represented in *holy Scripture*; as delighting in the Man that doth his Will, and walks in the Paths of Virtue; and as abhorring the Man who acts a contrary Part: neither of which could he do, were it equally impossible to both sorts to be virtuous; and were He himself the sole Mover, and irresistible Worker, of all that is good. But,

2. The other Consideration I mentioned was this, That the *Objection* I am now answering, is founded upon the Imagination that the giving to Man any part in his own Amendment, and Salvation, implies in it that it is not owing to Almighty God: which seems to derogate from his Glory. Whereas, as I have hinted before to you, Almighty God is not at all excluded by this Supposition. For Man, having no Powers, and being possessed of no Faculties, but what are originally owing to this great Creator; he can arrive at no Happiness, but what he must acknowledge to be owing to that first Original of all his Powers, and all his Faculties.

To

Serm.

XIV.



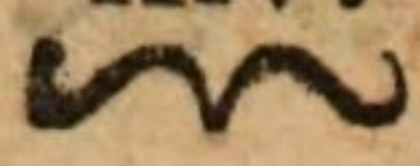
To say, therefore, that Men can bear an active, and a voluntary Part, in their own Reformation, and Happiness, is not to derogate from God ; because it is no more than to say that God hath so made them, and endowed them with such Powers, as that they are able to do something for themselves. It is not to detract from their Obligations to their great Creator, and Redeemer ; but it is only to shew what he hath made them capable of doing : and still the making of them so, is entirely his Work ; and all the happy Result of it, his Glory. Their Use of these Faculties is indeed made, in some measure, their own Work, and voluntary Part ; that so it may make them the *Subjects* of Reward : but the Grant of these Faculties is the creating Work of God ; ascribed to him ; and a perpetual Fountain of such a Glory as He delights in, when they are used well, and as he requires them to be used ; and this a more *rational* Glory, and a more worthy Honour, than if He had made them only as *Machines*, to be Instances of his Power, and Arguments merely of his Greatness. And besides, I am far from contending that, in the present Degeneracy of Humane Nature, these Faculties can do all. For I maintain the Necessity of
 God's

God's gracious Concurrence. I am only arguing that they can act together with God's holy Spirit; and that our Holiness depends upon our own Labour, together with the Assistance of that.

Thus much may suffice to shew the Weakness of this *Objection*, which pretends to sacrifice Virtue it self to the Glory of God; and to prove the Truth of this Proposition, that it is the truest Glory to such a Being as we are taught, by Reason and Revelation, to esteem Almighty God to be, to have made Man capable, in some degree, of a voluntary Motion towards Heaven and Happiness; and to love and reward him for something which depends upon himself, as well as upon the friendly Assistance of God: which is still made equally necessary to his Attainment of *Christian Perfection*.

But because the Perverseness of habitual Sinners is such, that they are not only glad to lay hold on such Pretenses, as I have already examined, to fortify themselves in Sin, which they love, and embrace, as the Effect of their unavoidable Weakness; but to argue from some other *Passages* of the *Scripture*, relating even to good Men; from which they hope for Comfort, and endeavour to flatter

Serm. flatter themselves that their present de-

XIV. plorable Condition is no worse a State of
 Weakness than what some in a very safe
 Condition have been in : I shall, there-
 fore, before I conclude, take notice of
Two, or Three, of these abused, and per-
 verted Passages.

1. The *first* I shall mention, is that in
Prov. 24. at the 16th v. For a just Man
falleth seven times. It is almost a Shame
 indeed to mention it: but that some have
 been so extremely weak as to lay hold
 on it, to administer Comfort to them-
 selves in their falling into Sin. Nay,
 they generally cite it thus, *The just Man*
falleth seven times a Day: whereas there
 is no such Word as the last, either in
 the *Original*, or in any *Translation*. I
 need only direct any one of the most
 ordinary Capacity to the Passage, as it lies
 in that *Chapter* : for whoever turns to it
 will presently find that the *falling*, there
 spoken of, is *falling* into Trouble, and
 Affliction, and Misfortune ; and not into
 Sin. For the whole Verse is thus. *For*
a just Man falleth seven times, and riseth
up again : but the Wicked shall fall into
Mischief. The Verse before is Advice
 to the Wicked. *Lay not wait, O wicked*
Man, against the Dwelling of the Righte-
ous ; spoil not his Resting-place. For a
just

just Man falleth seven times, &c. It is designed plainly to represent to us that God preserveth the good Man from the Attempts of the Wicked; and that the Wicked often fall into that Mischief, which they design against the Righteous. The *Verses* following do likewise go on to speak wholly of Temporal Evils; and of falling into Affliction. The whole Ground, therefore, of this Pretense is taken away. For here is nothing said of the wilful Sins of good Men; but of their being frequently afflicted, and frequently supported in, and raised out of, their Troubles.

But, supposing it were said that even good Men are frequently, or sometimes, surprized into Failings: this can be nothing to those wretched Persons who indulge themselves in an Habit of sinning. For whatever Failings a truly sincere Christian may have been surprized into; they always render Him much more careful, and more arm'd against them, for the Time to come: whereas the Sinner is confirmed and settled more and more, in his wicked Course, by every Step He takes in the Paths of Sin. Nay, He aggravates the Guilt of his sinful Course, by making those Failings of good Men, which are their Grief, and
the

Serm. the Arguments of the greatest Care and
XIV. Caution to themselves, to be the Ground
of Encouragement to him, in a careless,
and supine Neglect of God's Laws. But,

2. Another as weak Pretense is found-
ed upon that in the *Acts* of the *Apostles*,
ch. 14. at the 15th v. where *Paul* and
Barnabas say to the *Lycaonians*, *We also*
are Men of like Passions with your selves:
from whence some have concluded
themselves to be in as safe a Condition
as some of the best of Men; even whilst
their Passions and Lusts were in full
Power. Whereas, this Passage hath no
relation to the Distinction between good,
and bad; passionate, and well-temper'd
Men: but between Men, and God; be-
tween Humane Nature, and the Divine.
It was spoken to deterr the *Lycaonians*
from offering Sacrifice to *Paul*, and *Bar-*
nabas, as if they were Gods. The Words
in the *Greek* signify, We are Beings liable
to the same Imperfections; the same
Sufferings; and particularly to Death it
self; as you are. We are weak, and
mortal; even Men, as well as your selves:
and, therefore, do not pay what you ac-
count Divine Honour, to us. Then fol-
lows immediately, *who preach unto you*
that you should turn from these Vanities unto
the living God. This again shews that
the

the *Apostles* did not level themselves with these Sinners: for it would have been to no purpose to have endeavoured to convert them, if, at the same time, they acknowledged themselves to be in the same Condition of *vicious Passion*, and *indulged Sin*.

So that, whether we consider the Words themselves; they were designed to signify nothing but that the *Apostles* were mortal Men, and not Gods: or the Circumstances of the Place; they shew us that the *Apostles* were at that very time preaching to the *Lycaonians* the absolute Necessity of forsaking their Sins. How unjust, therefore, is it for a Sinner to lay hold on so foolish a Mistake; and to chuse to fix the greatest Blot and Absurdity upon the *Apostles* themselves, rather than become truly good, and virtuous.

3. One *Passage* more I shall just mention; and that is, St. Paul's calling himself, ~~in~~ ~~the~~ ~~Passage~~, the chief of Sinners. 1 Tim. i. 15. *Christ Jesus came into the World to save Sinners; of whom I am chief.* Now, whoever turns to the 13th Verse, will find that he speaks there of himself, not in his present Condition; but before his receiving of the Gospel. For there he describes himself, the Sin-

Serm. *ner* on whom Christ had Mercy, as one
 XIV. who was *before a Blasphemer, and a Per-*
 ~~~~~ *secutor, and injurious*: not that he was  
 such an one at the time he spake this;  
 but before he was a *Christian*. So that  
 this can administer no Comfort, but to  
 one who hath left that sad Condition;  
 and is become what *St. Paul* at that time  
 was: who was to be an Instance of  
 God's Readiness to forgive the greatest  
 Enemy, upon hearty Amendment; but  
 not whilst he remains in that State of  
 Enmity.

Besides, *St. Paul* speaks not this  
 with relation to a sinful and vicious  
 acting against the Dictates of his Con-  
 science: but solely with regard to his  
 having been a Persecutor, and Blasphe-  
 mer, of the Christian Religion. As for  
 other parts of his Conduct; he often  
 declareth that he was an exact Observer  
 of that Law of which he was then a  
 professed Disciple: and therefore this is  
 not to be interpreted of that which we  
 commonly call *Vice, and Immorality*, in pro-  
 fess'd *Christians*. But the Influence *St. Paul's*  
 Example should have upon *Christians*,  
 should all be taken from what he was  
 after he was a *Christian*. And thence let  
 all Sinners learn their Shame. For they  
 will find him describing himself, as an  
 Example



Example to all to whom he addressed himself; and they will see him to have been as great an Instance of Labour, Humility, Meekness, Charity, Piety, and every Virtue, as ever blessed the *Church of Christ*. His State, as he was a *Christian*, is what Christians should regard: and in this, they will find him so perfect, that they will have but little Encouragement from hence to flatter themselves in those Vices which he abhorred; or in that foolish Notion of their Weakness, of which his Example, as well as Precepts, is the greatest Confutation possible. If Men be Heathens, and Infidels indeed, they may learn from St. Paul's Example, that God will make Allowances for their Prejudices; and accept them, whenever they sincerely comply with the Offers of his Gospel: but if they be *Christians*, they can learn nothing from his Example, but a continual Watching, and Care, *lest they become Castaways*; and an assurance, that they have Strength enough to be *Fellow-workers together with God*, in order to all things required for their Happiness, and Salvation.

But how unwilling do we find Men to think themselves able to bear any part in what is good? In the Paths of Vice;



Serm. in the Projects of Iniquity ; in the Execution of what is evil ; their Feet are  
XIV. swift, and their Hands strong ; and their Heads able : but when God's Will is to be performed ; nothing is so weak, so impotent, so unable as they. Thus, if you ask a worldly-minded Man for a Gift of Charity, or true Generosity ; he often pretends Inability, and Incapacity ; whilst he hath enough to lay out upon any Trifle, or useless piece of Vanity ; or a great deal laid up, a Sacrifice to Covetousness, and Uselessness. The voluptuous Man hath Power and Spirit to encounter Difficulties without Number ; to watch incessantly ; to labour without Intermission ; to deny himself in many Instances, in order to come to some imaginary Pleasure : but if you speak of Self-denial for the sake of Religion, or Virtue ; presently the Weakness of Humane Nature is pleaded, and the Impossibility of undergoing the least part of the same Labour, for the sake of the greatest Good possible. If ever they be to be cured, they desire to wait God's Time ; till his irresistible Arm moves them, against their Will. As for themselves ; they are dead, and without Life : unless it be to offend God, and provoke his Anger. Foolish,  
and



and unwise ! to think that such Excuses can ever pass upon the Searcher of all Hearts ! to think that their own wilful Habits will be an Apology for their continuing in them ! No, The more difficult we find it, the more immediately must we set about the Work : considering that the Difficulty hath been created by our own Folly, and Wilfulness.

Serm.  
XIV.

Let us not, therefore, pretend Weakness and Inability, in a Case which should fire and animate us to do Wonders. Let us pray to God, in Sincerity, for his holy Spirit ; and heartily labour, our selves, under its Directions, and Influences. Let us not think that a *vicious Inclination* is a better *Excuse* on *one* side, than the Dictate of a good Conscience is an *Argument* on the *other*. Let us not be so ungrateful to that God who is our Maker, as to think he frames and fits us for nothing but Sin ; and leaves all that is good entirely out of our Composition. Let us not be so base, and ungrateful to our Redeemer, as to take occasion, from the Assistances offered us in the Gospel, to *continue in Sin* ; and so blasphemous, as to neglect to do our Duty, under Pretense of consulting the Glory of God. But let us remember that our acting our



310 *Mistakes about Man's Inability, &c.*

Serm. Parts well, is his greatest Glory ; and

XIV. that the gracious Aids of his *Spirit* are  
the greatest Encouragement to us to  
work out, together with it, our own  
Salvation : which God grant we may  
all do, &c.

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SER-

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*The true, and false, Notions of Repentance,  
considered.*

## SERMON XV.

*ACTS 3. part of the 19th Verse,  
Repent ye therefore, and be converted,  
that your Sins may be blotted out.*

THE great Concern of all Christians is, so to pass thro' Things Temporal, that they finally lose not the Things Eternal: And the most important Enquiry in order to this, is that which leads us to the certain Knowledge of those *Terms* upon which God will pardon, and accept us. But tho' this be a Point of infinitely the greatest Importance of any that can come within the Thoughts of a Christian: yet there

Serm.  
XV.



Serm. is no Point, in which Christians act a  
 XV. more careless, and surprizing, Part than  
 ~~~~~ in this; and none in which they more  
 willingly contribute to their own De-
 ceit, and Ruine. Nor in any thing is
 this more visible, than in those false Noti-
 ons which many give themselves leave to
 entertain concerning the Nature of that
Repentance, to which they find the Pro-
 mise of Forgiveness to be annexed in
 the Gospel. As it is our Duty, there-
 fore, to put a Stop, as much as we are
 able, to such mistaken Apprehensions, as
 may endanger the Eternal Happiness of
 Men; so, I shall now endeavour it, in
 this Particular, in pursuance of what I
 have, in some former Discourses, at-
 tempted, in order to establish in our
 Minds the true Notion of those *Terms*
 which are required of us, in order to
 our final Acceptance with God. And,

I. I shall endeavour to shew you the
 true nature of that *Repentance*, which
 is of force for the Remission of Sins.

And,

II. From hence I shall make appear
 the great Weakness of those mistaken
 Notions of it, by which many Christians
 have been deceived.

I. In order to shew the true nature of
 that *Repentance* which is spoken of in
 the

the New Testament, I shall premise Two Serm.
or Three Observations. Viz: XV.

1. That our *blessed Lord*, and his *Apostles*, preaching to a World of Men, grown up in Heathen Impieties, and arrived at full Age, without such bright Light, and Conviction, as the *Gospel* brought along with it, constantly speak of *Repentance*, in their Discourses to them, as the first Step towards their Acceptance with God. This We may see in the *Gospels*, and all thro' the *Acts* of the *Apostles*; that, when Heathens, or wicked Jews, are spoken to, and instructed what to do, in order to Salvation, the first Word generally is, *Repent*: as here, in the *Text*, St. Peter calls upon the *Jews*, who had hitherto *rejected the Lord of Life*, to *repent*; and that in order to their being *converted*; as it follows. For the first Step that a vicious Man can take towards a Change of his Life, is to be truly sensible of the Unreasonableness of that Course of Sin and Iniquity, in which He hath formerly lived; and to have due Sentiments of his past Behaviour: because, without this due inward Sense of it, He can never heartily consent to forsake, and amend it; or, in the Expression used in the *Text*, to be *converted*, or turned, from it. Thus in the

Second

Serm. *Second Chapter of the Acts, the same*

XV. *St. Peter exhorts the unbelieving Jews, Repent and be baptiz'd. Repentance is the first Step: because, as I have already observed, without a Sense of the Unreasonableness, and Wickedness of their former State, they could not possibly, with Sincerity, think it worth their while to believe in Jesus Christ; and to be baptiz'd, and entered, into his Religion, so different from their former Condition.*

And, this being the first Step that could be taken by an unbelieving, or wicked Man; no wonder that this is pointed out as the first, in order to Salvation, or Remission of Sins. Upon this first *Repentance* of Unbelievers, they were baptized; and by Baptism put into a State of Salvation; and a Capacity of being happy upon the Conditions of *Jesus Christ*: and therefore this may well be spoken of, as the Road to Salvation, and Happiness; because without it there could be no entering into the *Christian Dispensation*. This then, is that *Condition* of Acceptance, which is chiefly spoken of thro' the *Gospels*, and the *Acts* of the *Apostles*; which give us an account of what was said to *Unbelievers*, and wicked *Jews*, or *Gentiles*. But,

2. The

2. The next Observation I have to make is, that, as soon as this first *Condition* was complied with, and Men were persuaded by the *Apostle's* Preaching into a due Sense of their past evil Courses, and into a thorough Renunciation of them; that, as soon as they were, in consequence of this, entred into the *Christian Religion* by *Baptism*, and were professed Members of ~~his~~ [^] *Christ's* Body, the Church: that then, I say, all the Exhortations of the *Apostles*, and all their Persuasions, ran perpetually upon *Newness of Life*; upon *working out their own Salvation with Fear and Trembling*; upon the Danger of falling back into their former State; and upon the Perfection of Virtue required of them. This is plain from the *Epistles*, written by the *Apostles* to professed Christians: which are full of the most pathetic Exhortations to all Virtue; and of the most severe Reprehensions of all Vice; and of the plainest Condemnations of Christians, who are wilful Sinners, to the greatest Degrees of God's Displeasure.

So that from your Observation of what you read in the *Acts* of the *Apostles*; and of what you find in their *Epistles*; you cannot but make these Two Conclusions: That *Repentance* is the Subject of
their

Serm. their Sermons, when they are preaching
 XV. to unbelieving, or wicked *Jews*, and
 ~~~~~ *Gentiles* ; in order to persuade them to  
 leave off their former Behaviour, and  
 come over to the Christian Religion:  
 and that, after they are Christians, they  
 are with the same Earnestness pressing  
 upon them the absolute, indispensable,  
 Necessity of all Holiness and Virtue ; as  
 they were before inculcating the Necessi-  
 ty of their renouncing their former State  
 of Infidelity, and Vice. The frequent  
 mention of *Repentance* is made to those  
 who were not already Christians : but to  
 Christians, the Practice of all Virtue,  
 and the positive Improvement in all that  
 is good and Praiseworthy, is vehemently  
 recommended. But,

3. Tho' this be so in fact ; as will ap-  
 pear to any one who will compare the  
 Preaching of the *Apostles* to *Unbelievers*,  
 with their *Moral Rules* and Instructions  
 given to *Believers* ; yet I must observe  
 that there was place found for *Repent-*  
*ance*, in favour of such professed Chri-  
 stians as wilfully sinned, upon their gi-  
 ving evident Tokens of the Sincerity of  
 it. But then, there was no other Token  
 of it supposed to be sincere, but actual  
 Amendment, and Reformation: without  
 which it is evident, from the Tenor of  
 all



all the *Apostle's* Declarations, in their *Epistles*, that there was no Hope of Acquittance at the last Day of Accounts. Thus the sinful *Corinthian* was restored to Peace; not till He was in danger of being *swallowed up with overmuch Sorrow*, 2 Cor. 2. 7; and after much more Difficulty, and Severity of Discipline, than was used in admitting the *Repentance* of one who had not before professed himself a Christian. If any one who was called a Brother, i. e. a Christian, was an habitual Sinner; His Company was to be avoided by other *Christians*, as one whom they were not to own for a Christian, in those Days when it could be done, 1 Cor. 5. 11. But this was upon Supposition of the Person's not amending his Life: for it is evident that, upon the Tokens of a sincere Amendment, He was admitted again to Hopes of Happiness. *Let him that stole steal no more*, was the Method which St. Paul prescribed in the Case of the Sin of Theft; *Ephes. 4. 28.* which implies in it that Amendment is the Sum of the *Repentance* of a Christian; and that, upon that Amendment, He is in a safe Condition.

I could give more Evidence of this from the first Records of Christianity: but this one Argument is sufficient; which



Serm. which I have heretofore enlarged upon ;  
 XV. *viz.* : that the Gospel would invain  
 profess to bring Salvation to mortal  
 Men, if every wilful Deviation from  
 the Rules of Virtue were so unpardon-  
 able, that no future Amendment were  
 sufficient to entitle the Sinner to the  
 Forgiveness of what was past. For,  
 as to forgive Sinners without actual  
 Amendment and Reformation, would  
 be to encourage them to continue in Sin :  
 so, absolutely to deny Forgiveness to every  
 wilful Sin, tho' suppos'd to be abandon'd  
 and forsaken, would be to drive Men by  
 Despair into the same State of Sin ; and  
 to defeat the Designs of the Gospel.  
 And therefore, we may be sure that, as  
 nothing but Amendment, and future  
 Holiness, can entitle a Christian to For-  
 giveness of his past Sins ; so these most  
 certainly will do it.

Thus then the Case stands. The un-  
 believing World of *Jews*, and *Gentiles*,  
 were supposed by the *Apostles* to be great  
 and wilful Sinners : and therefore *Re-  
 pentance* was the first thing spoken of, to  
 them. Believers, or Christians, entered in-  
 to, and solemnly engaged in, the *holiest* of  
 all Institutions, were not supposed by  
 them to be *Wilful Sinners* ; or to conti-  
 nue in those Sins which they had re-  
 nounced



nounced at *Baptism*: as the *Apostle* himself argues, *Rom. 6*. And therefore little mention is made to them expressly of *Repentance*; but much of living worthy of their Profession, and of fulfilling all the Laws of Morality, and Virtue, in the highest degree possible. But if any of them were overcome by Sin, and tempted to transgress the Rules of their Institution; Amendment was required, and accepted, for the Sake of that *Advocate with the Father, Jesus Christ the righteous*.

What, therefore, remains for us, who are professed Christians, to do, in this Matter? Certainly, We are not to look merely to that which was recommended to *Jews* and *Gentiles*, as the first Step only towards Happiness: but to those Injunctions laid upon such as became professed Christians; and to the Methods prescribed to them. And then, we can never mistake in this great, and important Affair: because we can never think our selves at liberty to dispense with that Holiness, and Perfection of Virtue, which is constantly press'd upon Christians. If therefore, we take in the whole of this Matter; and consider *Repentance*, with relation to professed Christians, who have been Sinners; as something which



Serm. which will entitle them to God's Favour;

XV. it must certainly equally suppose and imply in it these following Parts.

1. An hearty Sorrow, and deep Concern, for all past Transgressions of the Laws of God.

2. An unfeigned Disposition of Mind, opposite to that of Sin and Wickedness, and tending to fulfil his Will. And,

3. An actual avoiding, or resisting, those Temptations, by which they have been overpowered; and an actual Practice of the contrary Virtues.

1. With respect to the *first* of these; all are willing enough to admit that *Repentance* must suppose and imply it; because a little Sorrow, and a short liv'd Passion, will cost them little Pains, and Trouble. The lowest Notion of *Repentance* takes in that of being sorrowful; and having a tender Disposition of Mind, for the present, whilst that Sorrow lasts. About this, therefore, there needs no Debate; because this is the part of *Repentance*, which the weak side of Humane Nature is the most pleased with. But,

2. There must be a Change of Disposition within. The Word used in the *New Testament* signifieth an Alteration of the Purpose, and Frame, within. And  
St.



St. Paul reckons not Sorrow a part of Repentance; but Repentance an Effect of Sorrow: 2 Cor. 7. 10. For *godly Sorrow*, (and that is the Sorrow, we are now speaking of) *worketh Repentance to Salvation, not to be repented of*. It worketh such a Disposition of Mind, as manifestly shews what it is that produceth it. If any Person be concerned, and sorrowful at any thing that hath pass'd him; it never fails to work in Him a Disposition leading to the contrary for the Time to come. And, if you consult the Movements of your own Minds, you must find that a true Concern within, at any past part of your Conduct, is never without a firm Thought, and Disposition, contrary to that which hath caused that Regret, and Concern, in you. If this be so, in all other Cases; we may depend upon it, it is the same in this now before us. If we be truly sorrowful, and heartily concerned, that we have offended God, and sinned against his Laws; this will certainly be accompanied with as sincere, and as hearty, a Disposition to please Him, and obey his whole Will for the



Serm. the Time to come. And it cannot  
 XV. be supposed to be a sincere Sorrow  
 without this. Nor is this all: for,

3. This Sorrow, and this Change of Mind, if they be sincere, must unavoidably produce a Course of Behaviour contrary to that which caused this Sorrow, and this Disposition: and if this be not the Effect of them, they are of no account; unless it be to increase the Condemnation of those who pretend to them. Thus *St. Paul*, in the forecited *Seventh Chapter* of his *Second Epistle* to the *Corinthians*, *Verse 10*, declareth that *godly Sorrow worketh Repentance to Salvation, a Repentance not to be repented of*: perhaps the Words more properly signify, such a Repentance, as implies in it no occasion for Repentance afterwards; such a Repentance as implies in it a Conduct and Behaviour, of which there is no reason to repent. And He goes on, in the next Verse, to prove their Sorrow for having offended ~~Him~~ to be sincere and genuine; not from their Words, but from their Actions and Behaviour: by which only it was that



that He judged that they *sorrowed*  
*after a godly sort.*

But what need I appeal to Him? We our selves are Judges of this Matter, if We be not foolishly partial to our selves, by our intimate Acquaintance with the Springs, and Frame, of Humane Nature. There are none of us all, who, in the Case of other Persons, do not constantly judge of the Bent of their inward Thoughts, and the Sincerity of their outward Professions, by their Actions and Behaviour; and by these only. In any Matters that concern our selves, we never take the Professions of others concerning their inward Dispositions towards us, to be the true Representations of them, unless we see the Fruits, and Effects, which, in such Cases, we cannot help judging, would follow upon such Dispositions of Mind. How then can we possibly think our selves sincere in our *Sorrow*, and inward *Repentance* towards God; whilst we see them void of those good Effects, by which only they are as certainly known amongst  
Y 2 Men



Serm. Men themselves, as a good Tree is  
 XV. known by the Fruit it produceth?



And if we proceed in our Enquiries, and examine farther into the Constitution of our own Natures; we shall find that all the Powers and Faculties of our Minds were given us for no other Purpose, but to regulate our Behaviour, and Conduct; and that they are all of no account, but as tending, and employed, that way. We never think any Persons arrived at the use of their inward Faculties, till they are fit to act, and shew themselves in the World: and we never judge any to be prudent, or imprudent; mad, or sober within; but by their outward Conduct and Demeanor. What signify all our inward Powers? Of what Importance is it, to judge and determine, within our own Minds; to reflect, and censure our own Actions; unless it be in order to have an Influence upon them? As sure, therefore, as it is, that any Person hath a Power within, to judge which way of Action is best: so sure is it, that this Power could be given for nothing





nothing, but to determine his Actions the best way. As sure as it is that we have, all of us, a Conscience, or Reason, to direct us before we act; and to applaud, or condemn us afterwards: so sure is it, that this hath solely a respect to our Actions, and Behaviour. If, therefore, we cannot but reflect with Sorrow, and Concern, upon some part of our Behaviour; which we find contradictory to the Laws of Reason, and of God; it is certain that this very Power of Reflexion was designed to influence our Behaviour for the Time to come. For, to be sorry for any part of our Behaviour, implies in it that it was unbecoming, or sinful; and to account it unbecoming, or sinful, implies in it that it ought never to be practised again; and so it cannot be, but that this inward Affection must be designed for the Alteration of what is amiss in us.

And if to this we add a Consideration, or *Two*, upon the Nature of *Almighty God*; we shall find it yet more certain. For, his Nature being all Perfection; there cannot be



Serm. an higher Indignity offered to Him,

XV.  than to suppose that our Sorrow, or Grief, which is, in the degree of it, Misery it self, is for its own sake acceptable to Him. No, If we think rightly of Him; we cannot but think that bare Sorrow is what He rather dislikes, than likes: but that it is that *godly Sorrow* only, which worketh Amendment, and Alteration, that is approved of by Him. Can our Grief, or Sorrow, advantage Him? Or, can any thing of ours affect Him? No. But it is only, as our Grief may advantage our selves; and as our Sorrow may lead us to avoid all Occasions of such Sorrow for the Time to come; that it can be well-pleasing in his Eyes.

Will you then judge from the Nature of Man? Why, All the inward Movements of his Mind are calculated for nothing but to influence and govern his Behaviour: and so, a *Sorrow* without an effect of it upon his Life, must be as insignificant, in his own Account, as the Faculty of Reasoning it self, separated from all effect upon his Conduct, and Behaviour. Or, will you



you judge of this Matter from the Nature of God Almighty? He cannot take any Pleasure in our Sorrow; but as it tends to our real Joy and Happiness. It can be of no account in his Eyes; but as it makes us better, and wiser, for the future.

Serm.

XV.

Or lastly, will you judge of it from the great Design of Christianity? How unworthy must you think it of God, to send his Son into the World, to live, and die, in order to lead Men to a bare, pretended, Sorrow and Grief for their Sins? Is it not the doing his Father's Will, which He presseth upon his Disciples? Is it not declared, that the *Grace of God appeared to Men in the Gospel, to teach them to deny Ungodliness and worldly Lusts; and to live soberly, righteously, and godly, in this World?* And is it not to contradict all this, in the most flagrant manner, to imagine that the End of Christ's coming could be, to lead Men only to a little vain, empty Sorrow? That is, to lead Men to what doth, in its own nature, aggravate their Guilt, if they stop at it, without proceeding any farther. Aggravate their Guilt, I say: for



Serm.

XV.



when we are sorrowful, on account of our Sins ; this Sorrow supposeth in it that we ought not to commit them ; and that there is a foul Evil, and Guilt, in them : and this tacit Acknowledgment that their Nature is foul, and evil, and makes us guilty before God, cannot but help to condemn us for returning to what we our selves think so Blame-worthy. So that when we have Opportunity to do better, and do not ; but return again to the same Sins that we think deserve, and call for, our Sorrow ; we are self-condemned. The Sorrow, by which we hope to cover them, must help to make them the more meritorious of Punishment ; as it implies in it Self-condemnation, and an Acknowledgment of Guilt. But when it leads to Amendment, and a gradual Increase in Virtue ; then only is it the Parent of good Fruit, lovely in the Eyes of God, and pleasing in the Reflexion of the Man himself. How plain, therefore, is it, if we will but consider Things, as they truly are, in their Nature, and Consequences, that the Repentance of Christians, who have been Sinners, necessarily implies in it, an actual forsaking of their Sins, and



and an actual Progress in all Virtue, Serm.  
and Godliness of living. XV.



II. Having thus given as true, and as plain, an Account, as I could, of the *Repentance* which alone can avail any professed Christians; I shall now only make *Two* or *Three* short *Inferences* from what I have laid down, with respect to those *mistaken* *Notions*, by which many Christians deceive themselves in this Affair. And,

I. From what hath been said we see the Vanity, and Misery, of those who place their Hopes of Acceptance with God, upon the Sorrow, and Grief, which they sometimes conceive for their Sins; and call by the Name of *Repentance*, because, in our Language, when we are sorry for any past part of our Conduct, we are said to repent of it. If a Man, proposing to Himself to travel to a Place at some distance from his present Station, should conclude himself to be arrived at it, when He had set but one Step out of his own Home; and there make a full Stop, contented, and satisfied that this would be sufficient: would you not think such



Serm. 2 a Person distempered in his Brain?

XV. Why, just thus it is in the Case we are considering. We pretend to be travelling towards Happiness: and Repentance, in all its parts, is the Road to this Happiness. The *first* Step, in this Road, is *Sorrow* for our Sins. He that stops at this Sorrow, therefore, and rests himself contented with it, stops at the first Step in his Journey: and how *likely* — ~~well~~ He is ~~likely~~ to arrive at his Journey's End, you may easily judge.

2. Thus again, if the second Step be a good Disposition of Mind to go forwards; He that stops, without putting in Execution this Disposition, is still as unlikely to arrive at the End proposed. This is another *Mistake* of Men in this Affair, that a present good *Disposition*, and *Resolution* of Mind, is sufficient for their Purpose. But certainly, it is not going one Step, or two Steps, that will bring us to the End of our Spiritual Journey; but the proceeding as far as Time and Strength give leave.

3. From what hath been said, we are led not to place any Hopes in what we call



call a *Death-bed Repentance* : For this *Repentance*, extorted from us by the Prospect of Death, can be only a Sorrow for Sin ; perhaps rendered more passionate by our present Fears. And this being only Sorrow, and Compunction, and perhaps a good Resolution ; it is plain that still these are only the first Steps in the *Repentance* of a Sinner ; and not complete *Repentance*, in all its parts. I confess these are not ill Signs : but it ought plainly to be declared that Sorrow, and good Words, are not the End of the *Gospel Institution* ; but an holy Life and Conversation. Indeed, where a Person hath had no Calls to Repentance and Amendment before ; but been inevitably blinded by unhappy Circumstances of Education, and hardly known what the *Gospel* pretends to : if such a Person be awakened by his Danger into serious Enquiries, and an hearty Conviction of the Truth of the *Gospel* ; and a great Detestation of his former Courses ; one might reasonably hope good Things. But, in the Case of most professed Christians, who are called Day after Day to Amendment ; and have all the Arguments imaginable represented to them ;



Serm. them ; and yet, Day after Day, shut  
 XV. their Ears ; spend all that Time and  
 Health, which God allows them, in Vice  
 and Iniquity ; and then at last are sorry  
 for this, when God thinks fit to try  
 them no longer : In such Case, I say,  
 all that can be said is, that they are  
 sorrowful for their Sins ; and that if  
 that Sorrow be sincere, they are got  
 one Step towards Happiness. But to  
 give greater Hopes ; or to say that  
 they are the Christians whom God  
 hath declared, He will accept, in his  
 Gospel, is to render vain all the  
 Threatnings of his Son ; to place  
 the Sinner and the Saint upon equal  
 Terms ; to put all upon a Man's having  
 a little longer Sickneſs than his Neigh-  
 bour ; and to undo the great Deſign of  
 reforming Men's Lives, the only End  
 worthy of the Son of God's Incarna-  
 tion.

The Reſult of the whole, is this.  
 Since *Almighty God* hath plainly de-  
 clared, in his Gospel, what it is He  
 expects of thoſe who have been Sin-  
 ners ; I need not tell you, how great a  
 Weakneſs, and how extreme a Folly, it  
 is, to have recourſe to vain, and flat-  
 tering



tering Hopes of our own. Since we are Christians, and have a Gospel open to us, to have recourse to, upon this Occasion ; it is the greatest Weakness imaginable to consult our own Passions, and our own Lusts, what it is fit for us to hope for, at the Hands of God. And yet, I am persuaded, this is the Case. Were not Men inwardly captivated to some Vice ; Covetousness, or Ambition, or Sensuality ; there would not be any thing, in the nature of Things, more evident to themselves, than that *Almighty God* cannot be supposed to accept any thing at our Hands, without a sincere Amendment of what we know, and acknowledge, to be amiss in our selves. And yet, such is the Effect of our own evil Habits, and the Prevalence of our beloved Vices ; that we first desire, and at last come really to hope, to be accepted for some superficial Circumstance, without a solid Reformation of our Lives.

But how long will Men thus deceive themselves, in a Case in which all Deceit is the Ruine of Soul and Body forever ; and in which they can impose upon none but themselves ? Behold,  
what



Serm. *what doth the Lord thy God require of*

XV. *thee, but to do justly, to love Mercy, and*  
 *to walk humbly with thy God? This was*  
 plain under the Law. How much more  
 plain under the Gospel? As we are  
*Christians*, we are not so much as sup-  
 posed to be Sinners. But, if we have  
 transgressed against the plainest Light;  
 God is so merciful as to allow a Place  
 for Reconciliation to his Favour, upon  
 our Amendment. Is this so hard a  
 Condition? Is this so great an Injury  
 to us, that we should turn against it,  
 and abuse the Gospel to our own De-  
 struction? *Shall the Goodness, and Long-*  
*suffering of God, instead of leading us to*  
*true Repentance*, only lead us to a false  
 Image of it; and *to treasure up Wrath to*  
*our selves against the Day of Wrath?*  
*Shall we continue in Sin;* and pretend  
 that Sorrow for it is sufficient? God  
 forbid! How shall we, Christians, who,  
 by our Profession, are dead to Sin, live  
 any longer therein? Let not such an  
 Use be made of our great Lord's indul-  
 gent Kindness to us in the Gospel: but  
 let all who know what *Repentance* is,  
 and what it implies in it, live worthy  
 of that *Repentance*, by which they hope  
 for



*of Repentance, considered.*

for Salvation; and of that *Vocation*  
*wherewith they are called.*

335

Serm.

XV.



In a word; If you would have *your Sins blotted out*; you must *repent, and be converted*, in the Words of the *Text*: that is, actually turned from them. If you have been wilful, habitual Sinners; and think of being saved by *Repentance*; here is the Line marked out. The *first* Step is *Sorrow* for your Sins: but it is but the *first*. The *second* is a Disposition to amend your Lives. But there is no stopping here. You cannot think this Sorrow, and this Disposition, sincere, unless they shew themselves in good Effects. There must be an actual Amendment; an actual entering upon, and Progress in, a virtuous and holy Life; whilst God gives Opportunity. Without this, there is not the least Security of Happiness: and, if you trust to any other Methods, you rely *upon other* Terms than what are proposed in the Gospel of Jesus Christ.

SER-







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*The Example of the Thief upon the Cross,  
considered.*

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## SERMON XVI.

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LUKE 23. 42, 43.

*And He said unto Jesus, Lord,  
Remember me when Thou comest  
into thy Kingdom.*

*And Jesus said unto Him, Verily,  
I say unto thee, To day shalt thou  
be with me in Paradise.*

THESE Words contain in them  
an Account of the happy Ending  
of the Life of *one* of those Malefactors,  
who were crucified with our blessed  
Lord. For, though we read, in *Two*  
other of the *Evangelists*, that the *Thieves*—

Serm.

XVI.

Z

which



Serm. *which were crucified with Him, reviled*

XV. *Him*; yet, that we are not necessarily  
 to understand this of *both* the *Malefa-*  
*ctors*, is evident from the like Form of  
 Speech used by the same Writers, con-  
 cerning any Matter, the minute Cir-  
 cumstances of which they do not un-  
 dertake exactly to relate. Thus, in  
 the same *Gospels*, *that* is sometimes said  
 to be spoken by the *Disciples*, to *Jesus*,  
 which was spoken by *one* of them only:  
 because it was not thought necessary to  
 be more particular. And the *Plural*  
*Number* is often thus used for the *Sin-*  
*gular*, either, when the Story related is  
 so known, as that no Mistake can pro-  
 ceed from thence; or, when the Matter  
 spoken of, is of that nature as not to  
 admit a literal Interpretation without  
 a gross Absurdity; or, when the *Histo-*  
*rian*, as I have said, doth not under-  
 take to relate every particular Circum-  
 stance of a Story, especially of one ge-  
 nerally and universally known at the  
 Time of his writing. On these Ac-  
 counts, this Way and Figure of speak-  
 ing hath been allowed and practised.

But St. *Luke*, designing, in this part  
 of his History, to be more particular,  
 hath



hath transmitted it down to us that Serm.  
what the other Evangelists record con- XVI.  
cerning the *Malefactors*, is to be under-  
stood only of *one* of them; and that  
the *other* was of a much better Disposi-  
tion; that He reprov'd his Fellow-  
Sufferer for his rude and unjust reviling;  
and laid hold on that Opportunity, to  
confess a great degree of Faith in a  
crucified Saviour.

The favourable Reception which  
this penitent Believer met with, in his  
last Moments; and the comfortable  
Answer which He received from our  
Lord, seems to have had an Effect,  
quite contrary to what our Lord inten-  
ded, and wished, upon many Christians  
of later Ages. And, therefore, this  
part of the *Evangelical History* deserveth  
our particular Consideration: that We  
may judge truly what is to be conclu-  
ded from it; and avoid any Mistakes  
that may prove fatal to our Eternal In-  
terest. And, after having, in my last  
Discourse, laid down the true Notion  
of *Repentance*; I cannot do any thing  
better than to endeavour to obviate,  
or refute, the common Error, received  
and embraced by too many, *viz.*: that



Serm. the Acceptance of this Malefactor is an

XVI. Encouragement to any Christians to

place their Hopes of Salvation, upon a *Death-bed Sorrow*, which they mis-call by the Name of Repentance. In order to this End,

I. I shall endeavour briefly to give a true and just Account of the Case of this *Malefactor*, who was thus mercifully received by our Saviour, in his last Moments.

II. I design to shew that this was not an extraordinary Act of Favour, out of the General Rule; nor any thing depending on the secret Will and Intention of Almighty God: but perfectly agreeable to the professed and declared Tenour of the Gospel-Covenant; and what any Person, in the same Circumstances, may claim, upon the express *Terms* of the Gospel.

III. In order the more effectually to prevent all Mistake, I shall point out to you, and describe, the Persons who are in the same Circumstances; and may be as certain of Favour as this *believing Malefactor*. And,

IV. I



IV. I shall endeavour plainly to shew the extreme Unreasonableness, and great Danger, of the common Mistakes about this Instance of God's Mercy; and the Vanity of those Pretenses which are built by some Men, upon this Example.

I. I shall endeavour briefly to give you a true and just Account of the Case of this *Malefactor*, who was so graciously received by our blessed Saviour, in his last Moments.

And here, there is no reason to doubt but that He was a Person, who had never enjoyed, before this, a fair Opportunity of hearing a just Account of our blessed Lord, and his Actions, and Pretensions: it being much more likely that a Person of his sort of Life should first hear and consider, the Character, and Works, and Behaviour of our Lord, during his Imprisonment, than at any time before, whilst He was following his wicked Trade of Robbery. It is manifest from his own Words, as well to his Fellow-Sufferer, as to our Lord himself, that He had gotten some



Serm. Knowledge, both of our Lord's Personal  
 XVI. Character; and of his professing himself  
 a King. Now, the Way of Life which  
 He followed, before his Imprisonment,  
 engaged Him to keep as much out of  
 the Cities and Places of ordinary Con-  
 versation; as much out of the Eyes  
 and Observation of the World, as He  
 could possibly do; and consequently  
 must necessarily be supposed to have  
 hindered him of all fair Opportunities  
 of knowing the Truth concerning our  
 blessed Lord. But, just before his Cru-  
 cifixion, He could not well avoid hear-  
 ing the Rumours spread about concern-  
 ing Him, and learning the true Chara-  
 cter, and Pretensions of our Lord. And  
 He seems to have weighed all that He  
 heard, before his Crucifixion, so well,  
 as to bring with Him to his Cross, a  
 Resolution to profess himself his Dis-  
 ciple; and a sincere Disposition to shew  
 himself such, in all respects possible, in  
 that small Remainder of his Time.

From such a Resolution as this, such  
 a Person as He might well have been  
 removed by the Behaviour of his Fel-  
 low-Sufferer; and by that Current of  
 Affronts, which at that time ran so  
 violent-



violently against our Lord, now seemingly destitute of all Help from God, and condemned and outraged, as an Impostor, by Men. Or, at least, He might have been led to have contented himself, with entreating our Lord, tho' somewhat more seriously than others, *to come down from the Cross*, and to *save himself*, and his Fellow-Sufferers. But He appears to have understood a great deal, in a very little Time, concerning the true Nature of Christ's Kingdom: and so, acknowledging the Heinousness of his own Sins, and the Justice of God in this Punishment of them; all that He desires of our Lord, is, that He would remember Him, when He should come into his Kingdom.

This Malefactor, therefore, you see, cannot be supposed, in the former Course of his Life, when his evil Designs kept him out of the City, and out of Society, to have had any Opportunity of enquiring, or hearing, concerning our blessed Lord. But, after his Imprisonment, it is very possible, and very probable, that He came to a Knowledge of our Savi-  
Z 4 our,



Serm. our, and of his Offers to Mankind. It  
 XVI. is certain, from the exprefs Words  
 of the *Evangelist*, that, on his Cross,  
 He gave Testimony to the unspotted  
 Character of our Lord; and Proof  
 of his believing the Truth of his  
 Pretensions. And laying these Things  
 together, his Words to our Saviour  
 may reasonably be supposed to im-  
 ply in them as much, as if He had  
 said thus. “ I believe that thou art  
 “ truly the Messiah, and Saviour of  
 “ the World; as thou professest thy  
 “ self to be: And, notwithstanding  
 “ this thy ignominious Death upon  
 “ the Cross, that Thou hast a glo-  
 “ rious and happy Kingdom to enter  
 “ upon; though not of this World.  
 “ I take this Opportunity of professing  
 “ my self thy Disciple: which is the  
 “ first I have enjoyed. This I do,  
 “ amidst the Reproaches of thy Ene-  
 “ mies, and the Insults of my Fellow-  
 “ Sufferer. And, therefore, I beg that  
 “ I may have the Benefit of this my  
 “ Profession; and may be accepted  
 “ by Thee, as Thou hast promised to  
 “ accept all such as do sincerely believe  
 “ in Thee, and to acquit them from the  
 “ Guilt of all their former Sins for the  
 sake



“fake of this Belief. This, I say, may most reasonably be supposed to be implied in the Words of this *Malefactor* to our Lord : it being certain from the *History* that He had enquired both after the *Character*, and after the *Proposals*, of our Lord ; and found the *former* to be unspotted ; and the *latter* to be Offers of Mercy, and Happiness, in his Kingdom, to his Disciples.

Serm.  
XVI.

It appears, therefore, that He was one, who was called to the Knowledge of *Jesus Christ*, in the last Hours, and had no Opportunity of professing his Belief in Him, but in the last Minutes, of his Life ; when the *Night* of Death was just coming upon Him, in which *no Man can work* : one, who believed, as soon as He possibly could hear a true Account of our Lord ; and courageously professed his Belief, as soon as He had Opportunity to do it ; and this at a time when all about him were reviling Him. In short, He did whatever it was in his Power to do, during that space of Time, which He had left, after He was called to the Knowledge of the Gospel : and therefore, was accepted to Favour by our blessed Lord ;



Serm. Lord ; and a Promise was made Him,  
 XVI. that he should, immediately upon his  
 ~~~~~ Death, be in an happy Place with  
 Him. And here, you will easily observe
 that this gracious Acceptance of him
 was not merely, or chiefly, on the
 account of his Sorrow for his past Sins ;
 but for the sake of his believing in Je-
sus Christ, as soon as he could ; and of
 his taking this first Opportunity of pro-
 fessing himself his Disciple ; that is,
 for the sake of his doing all he could
 to manifest the Sincerity of his Faith,
 from the time of his believing, to the
 End of his Life. And this leads me to
 the *second* thing which I undertook to
 shew ; viz :

II. That this was not an extraordi-
 nary Act of Favour, out of the general
 Rule ; nor any thing depending upon
 the secret Will, or unreveled Pleasure,
 of *Almighty God* ; but perfectly agree-
 able to the professed, and declared,
 Tenour of the Gospel ; and what any
 Person, in the same Circumstances,
 may claim, upon the Promises of God,
 sufficiently promulgated in the Gospel.
 This I would willingly make as plain
 as possible, because this Instance of
 the

the Thief on the Cross hath been generally interpreted as an Instance of Almighty God's professed Acceptance of the Sorrow of a Sinner at his Death, instead of the Practice of Holiness, and Virtue, during his Life: and, under this Notion, hath been so recommended to the guilty Consciences of the most habitual Sinners, as to give them as strong an Assurance of God's Favour, on their Death-beds, as the best of Christians can in reason possess; and so applied to themselves, by wilful Sinners, in the time of their Health, as to encourage them to place all their Hopes in the bitter Sorrow of their last Moments, instead of rectifying the Disorders, and Wickedness, of their Lives. But that this all proceeds from a mistaken Notion of this Matter will appear to you, by proving, as I design under this *second* Head, these Two Particulars; *viz* :

I. That it is highly absurd to imagine that Almighty God should, by any such public Instance as this, profess to the World that He doth, on any account, or in Mercy to any Person, depart from those Measures which He hath,

Serm. hath, as publickly, fixed, and promul-
XVI. gated. And,

2. That this Instance, as I have before represented it, is perfectly agreeable to the *Terms* of the *Gospel*, offered equally to all who hear of it; and plainly laid down by Christ, and his Apostles.

1. I say, it is highly absurd to imagine that Almighty God should, by any such public Instance, as this of the Thief on the Cross, profess to the World that He doth, on any Account, or in Mercy to any Person, depart from those Measures, which he hath, as publickly, fixed, and promulgated.

Whether any Being be obliged, in the nature of the thing, to execute his Threatnings in their utmost Rigour, as he is to perform his Promises to the utmost; is another Question. Nay, whether it may not be actually so, in fact, at last, that Almighty God will remit of that Punishment he hath threatned; and not execute the utmost of his Wrath upon those whom he hath declared he will make eternally miserable; is a Point

Point wholly distinct from that before us. I must own that the affirmative side of this Question seems to derogate from the Sincerity of the Divine Revelation ; and not well to consist with the Nature of the highest Simplicity : it being a much worthier Supposition concerning Almighty God , that he should declare the exact Truth of the Matter, and leave it to work upon the Minds of Men as far as it could ; than that he should declare what will never come to pass, and so endeavour to work upon them by a false Persuasion, which hath nothing in Nature to answer it. But I say that it is not so absurd to maintain that so it may possibly, or probably, be found at last, as to say that Almighty God hath declared, by any public Instance, that he doth, in the Case of some of the most notorious Sinners , depart from the Measures which he hath openly declared he will stand to.

To come to the Case before us ; Almighty God declareth , as plainly as Words can declare any thing, that *without Holiness no Man shall see the Lord ; that his Wrath shall be upon all the*

Serm. *the Workers of Iniquity*; especially upon
 XVI. such as profess his Gospel, and yet live
 ~~~~~ in an open Violation of the Laws of it,  
 and an open Neglect of these Declara-  
 tions in it. And yet, this Instance, of  
 the Thief on the Cross, hath been  
 sometimes so interpreted, as to make  
 Almighty God declare by it to the  
 World, that he will accept of the  
 Death-bed Sorrow of a Sinner; though  
 he hath had sufficient Warning through  
 his Life; though he hath been a pro-  
 fessed Christian, and hath had the fair-  
 est Opportunities of knowing the true  
*Terms of Christian Justification*. Now  
 this, I say, it is absurd to imagine  
 concerning Almighty God: because  
 this is publickly to destroy the Effect,  
 and Design, of his other Declarations;  
 and to give as public an Encourage-  
 ment as possible, to Men, to continue  
 in their Sins.

For when once a Man hath entertain-  
 ed this Notion, that the Case of this  
*Malefactor* is thus to be interpreted;  
 how easy is the Passage of his Thoughts  
 from this, to the Imagination that his  
 own Sorrow on his Death-bed shall,  
 after the same manner, be accepted,  
 instead





instead of a religious and virtuous Life? For why should he not think so? Or, what should hinder? Almighty God must not be supposed an arbitrary Being; a Power acting by Humour, and not guided by just and equitable Maxims: but equal in his Regards to all, in Circumstances exactly equal. And if so, his Proceedings, upon those Maxims, must be the same with all in the same Condition. He hath no respect to the Persons of Men: nor can there be any Reason in the World assigned, why he should deal, in the Distribution of his Eternal Rewards or Punishments, more favourably with one, than with another, who is not under the Circumstances of greater Guilt, at his Departure out of this State. And, therefore, if he hath shewn such Favour to one of the vilest of Sinners, on account of a pungent Sorrow, at the Hour of Death, contrary to the seeming Tendency of all his Declarations; so will he likewise to me, may the vilest of Men still say. And what can be the Consequence of this, but an impenitent Life, and profligate Manners, in the time of Health?

And



Serm.

XVI.



And thus far, indeed, I agree with such Persons, that, whatever the Case of this *Malefactor* was; all who are exactly in the same, or a like, Case, may reasonably expect, and will certainly experience, the same Favour which he did. But the Supposition, that Christians who have Repentance, and Amendment, Day after Day, inculcated upon them; who stand out against all Calls to Reformation; and rely, at last, upon the Sorrow of a sick Bed, are in the same Case with this *Malefactor*; or that he, considered as in the same Case with them, is declared in the *New Testament*, to have found Favour with God, and to have been entitled to the Happiness of Heaven: This Supposition, I say, will be ever incredible to us, till We can come to suppose Almighty God declaring against his own plainest Declarations; and ruining his own Design of the World's Reformation; or else, acting after an arbitrary and humourfome manner; accepting of one Man to Eternal Life, and condemning another to Eternal Death, who is, as to himself, in the same Circumstances; and hath been led, by this Example,



Example, to expect the same Acceptance. But who can suppose this of the God of Mercy, Truth, and Equity? Or, of that God who hath reveled his Wrath against all the Workers of Iniquity? But,

2. As these Absurdities should affrighten us from fixing such a Procedure upon Almighty God; and make us rather willing to suppose our selves wholly mistaken in our Interpretation of this Dealing of his with the Thief on the Cross, than to suppose any such Inconsistencies in his Ways: so, I must observe that there is another very good Account to be given of this Matter, perfectly agreeable to the Tenor of the Gospel, as the *Terms* of it were plainly preached by our Lord and his Apostles; and vastly distant from any such Interpretation, as that which I have now been mentioning.

In order to make this evident, I must observe to you that it is the declared Tenor of the Gospel, that God will justify all who sincerely comply with the Offers of it, and heartily profess Faith in *Jesus Christ*; that all, I

A a

say,



Serm. say, who do thus, upon good Motives,  
 XVI. shall be released from the Guilt of their  
 ~~~~~ former Sins, and accepted by God, and  
 dealt with as just Persons, for this very
 believing sincerely in his Son Jesus
 Christ: and this, whether they live a
 short, or a long, Time after their first
 Belief and Profession; provided they
 shew the Reality of their Faith in that
 Time, and do not relapse into a Course
 of Infidelity, or Wickedness. Thus,
 we find, our Lord, in the Gospels, re-
 ceiving to his Favour, all who embrace
 his Offers; and accepting them, upon
 their first Acceptance of his Religion,
 and his Terms. And we find, more
 evidently, the *Apostles* instructed by the
 Holy Ghost to preach the Doctrine of
 Acceptance, and Remission of all their
 former Sins, to all who should lay hold
 on the Opportunity offered them, and
 embrace the Faith of Jesus Christ, and
 enter themselves into his Service. Up-
 on this *Faith*, and Profession of it,
 Profelytes were baptized; and they
 were baptized for the Remission of
 their Sins; and Justification before
 God was openly promised, and decla-
 red, to them, upon this their first sin-
 cere, and undissembled Faith.

Now,

Now, supposing any of these Persons to be taken away immediately: their former Sins being once pardoned, the Force of this Pardon must remain; and they must be finally acquitted and justified before God. But supposing any of these Profelytes to live, and afterwards to relapse into their former Course of Sin: they not only, by the Tenor of the Gospel, lose all the Benefit of this first Justification; but can have no Ground for Hope of a final Justification, at the great Day, without the actual Amendment, and Reformation, of their Lives. On the other hand, if they go on, in living as becomes Christians; they are entitled to a final Acquittance, and to great Degrees of Happiness in the World to come.

There are, therefore, Two sorts of Persons, considered as acquitted in the Gospel. 1. Such as hear the Gospel; and sincerely receive, and heartily accept, it; and openly profess it: who yet have not Time allowed them, by the Providence of God, to bring forth the Fruits of a continued Course of Righteousness; though they certainly

Serm. have such a Faith as would bring forth
 XVI. these Fruits. And, 2. Such Persons as
 do receive it ; and close in with the
 Terms of it ; and, having Time allow-
 ed them, live, and act, in the general
 Course of their Lives, by the Rules of
 Righteousness, laid down in it. As
 there are, likewise, Two sorts of Per-
 sons condemned, in the same Gospel.
 1. Such, as having Opportunity to hear
 it proposed to them, either revile and
 persecute it ; or refuse to attend to it,
 and receive it. And, 2. Such as ha-
 ving heard it, receive and profess it ;
 and enter themselves into the Bonds
 of it : but afterwards relapse into an
 Habit of Sin, in which they continue,
 till Death overtake them.

There being, therefore, Two sorts
 of Persons, to whom Acquittance, or
 Justification, is openly promised in the
 Gospel ; we may be sure, no one shall
 be denied that Favour, who belongs
 to either of the Two. And that the
 Malefactor on the Cross, certainly
 belonged to the former sort ; and
 consequently, was accepted by Christ,
 not by any arbitrary, or extraordinary
 Act of Favor, but upon the ordinary
 Terms

Terms of his Dispensation, is, I think, very evident. For it appears that He was a Person, who, when He had a fair Opportunity, did seriously consider the Character, and Pretensions, of our Lord ; who, upon that Consideration, believed in Him, and received Him, as the Messiah ; and who took the first Opportunity He had, to declare and profess this : though He had no Hopes of any Benefit from hence, unless in a future State ; and was rather discouraged from it, than incited to it, by the Tempers, and Behaviour, of all about Him. He was called to the Knowledge of the Gospel ; He obeyed that Call ; and He did whatever was in his Power, during the short Time God afforded him, to demonstrate the Sincerity of his Faith. What should hinder, therefore, but that he should be received by our Lord, who came to offer Acquittance, and Justification, to all who should believe him to be the *Messiah* ; and should act agreeably to the Faith, and Practice enjoined by him, during the remainder of their Lives, whether long, or short?



I cannot, therefore, but think it plain from hence, that there is nothing extraordinary, or new, in this Instance of the Justification of the Thief on the Cross: that he was not declared to be accepted by God on the account of his Sorrow, or because he was dying, and at that time expressed a Sense of his Sins; but because he laid hold on the first fair Opportunity, which offered it self, of believing in Christ; of professing himself his Disciple, and of owning him for his Master; and, consequently, that he was accepted to Favour, upon the ordinary Terms of the Gospel, declared in other Places of the New Testament, upon which any other sincere Believer, would likewise have been accepted and justified; and upon which, all Christians inherit the same Justification, and reap the Fruit of it, if they do not, by falling again into a Course of Sin, and continuing in it, forfeit their Title to so great a Blessing.

What hath been said may likewise serve to give us some Account why
the

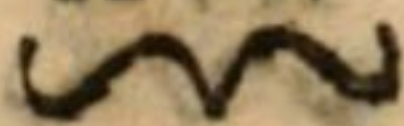
the other Evangelists might not think it necessary to be minute, and particular, in the Relation of the Behaviour, and happy End, of the better of the Two Malefactors: *viz:* because nothing material could be learnt, or drawn, from it, but what might be learnt from other plain parts of the Gospel; that whoever should believe in Jesus Christ, and make use of the Opportunities He enjoys to profess and shew Himself to be sincerely his Disciple, should, upon that Belief, and Profession, be acquitted from the Guilt of all his past Sins; and be put into a State of Favour, and Acceptance, with God; whether He should live a long, or a short Time, after his embracing the Christian Faith. And now, what hath been already laid down will easily guide us to determine what I proposed in the *third* place: *viz:*

III. Who those Persons are, that may safely argue, to their own Comfort, from this Example of the Thief on the Cross; and may be as secure of God's Favour, as He was. And it is plain, they must be such, as are

Serm. 2 in his Circumstances. I do not mean,
 XVI. such as are leaving this World : for
 ~~~~~ that was but an accidental Matter ;  
 and had no Weight towards his Ac-  
 ceptance ; which I have shewn, must  
 have been the same, upon the Gos-  
 pel Terms , whether He had then  
 been dying, or not. But I mean, such  
 Persons, as do not resist the Evidence  
 of the Gospel of Christ ; but receive  
 it upon due Consideration ; and take  
 the Opportunity, offered them by the  
 Providence of God, to profess their  
 Faith in Jesus Christ, and to acknow-  
 ledge themselves his Disciples. They  
 must be Persons, who being come to  
 Years of Discretion, have a fair Op-  
 portunity offered them of hearing the  
 Evidence, and knowing the Nature, of  
 the Christian Religion. They must be  
 Persons who, upon hearing and weigh-  
 ing this Evidence, do sincerely accept  
 it as the Will of God ; who openly  
 and heartily, profess this ; and who,  
 during the rest of their Time, be-  
 have themselves agreeably to their  
 Profession.

And we cannot but observe from  
 hence, of how small Concern, the  
 Instance





Instance now before us is to Persons bred up in the Knowledge of the Christian Religion; called upon, Day after Day, to regard the Nature and Obligations, of it: to Persons who have always professed themselves Christians; and yet live on, in an Habit of Sin condemned by their own Profession, in hopes that the Sorrow of their latest Moments shall atone for the Vices of their past Lives.

If, therefore, any one would entertain himself with any just Hopes, drawn from God's Mercy to this crucified Malefactor; He must first, in all reason, consider, whether He himself be in the like Circumstances: for otherwise, what Comfort can any Man, in his Senses, draw from thence? And no one, I think, can, by any means, be said to be in the like Circumstances, who is come to Years of Judgment, and Discretion, in a Country of professed Christians; and hath, either in his Mind, or in his Manners, dishonoured, or neglected, the Christian Religion. But this will more naturally come under the next Head of my present Design:



Serm. Design : which I have not now Time  
XVI. to prosecute.



I shall only, therefore, add at present, that for us, who are called betimes to the Knowledge of Christianity ; who have Opportunities of knowing our Duty ; and profess our selves, from the beginning of our Lives, the Disciples of Jesus Christ : for us, I say, to have recourse to any such Instance as this, in order to defer our Repentance and Amendment, is the Extremity of Folly, and Weakness. Whatever it is, that makes us easy in the habitual Practice of any of the Vices condemned in the Gospel, is certainly a Cheat and Imposition upon our selves ; a false and groundless Amusement. And, therefore, from whencesoever it is, that we may have drawn any such Notions ; we may assure our selves, (and it is our Eternal Interest to be assured of it,) that we are greatly mistaken in them. Almighty God doth, as certainly and as plainly, require of us the Practice of all Righteousness, as He promiseth us all Happiness. No Man ever was uneasy at the Review of such a Practice : but many a Man hath  
been



been rendered miserable on his Death-bed here; and will be eternally undone hereafter; by trusting, in the time of his Health, to any other false and faithless Methods. And God grant that We may consider these Things, before they be hid from our Eyes! *Amen.*

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SER-

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been rendered miserable on his Death-bed here; and will be eternally undone XVI  
 herafter; by trusting in the time of his Health, to any other false and  
 faithless Methods. And God grant that  
 We may consider these Things before  
 they be hid from our Eyes! Amen.

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9 E R

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*The Example of the Thief upon the Cross,  
considered.*

## SERMON XVII.

LUKE 23. 42, 43.

*And He said unto Jesus, Lord,  
Remember me when Thou comest  
into thy Kingdom.*

*And Jesus said unto Him, Verily,  
I say unto thee, To day shalt thou  
be with me in Paradise.*

**I**N my last Discourse, (which was up- Sermon.  
on the Account given us, in these XVII.  
Words, of the happy Ending of the  
Life of one of the *Malefactors* crucified  
with our blessed Lord,) I proposed four  
Heads • three of which I then went  
over;

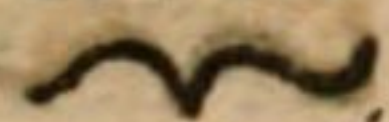


Serm. over ; and shall now proceed to the  
 XVII. *fourth*, after I have made way for it,  
 by reminding you of what I then, as I  
 hope, very evidently proved.

In discoursing on the *first*, I shewed you, that this *Malefactor* was one who, as soon as He had a fair Opportunity of knowing the Truth concerning the Character of our blessed Lord, and of hearing the Evidence of his Pretensions, did sincerely lay hold on it ; and profess himself his Disciple ; and behave himself as such, amidst the Calumnies and Reproaches of all about him : and that for this Belief, and Profession ; not merely, or chiefly, on account of his Sense of his past Sins ; He was accepted, by our Lord, to Mercy.

Under the *second* Head, I went on to shew you, that it was one professed part of the Gospel, preached both by Christ and his Apostles, that whosoever should lay hold on the Opportunity offered by the Providence of God ; and should accept of the Terms proposed in the Gospel ; and believe in Jesus Christ with an honest, and sincere Heart ; and make open Profession of  
 this





this Belief: that every such Person, I say, should be accepted to Favour; and effectually acquitted from the Guilt of his past Sins, whether He should live a short, or a long, Time after this Profession; supposing Him to behave himself, during that Time, agreeably to it. And, in consequence of this, I proved to you that this Thief on the Cross, having sincerely laid hold on the Opportunity offered to Him by Providence; having come to the Knowledge of our Lord's Character, and of the Evidence He gave of the Truth of his Divine Mission; and having, upon this, professed himself his Disciple, and shewn his Sincerity by behaving himself, in all respects, as became such an one, during that short Time which was allowed him, after He was called to the Knowledge and Faith of Christ; that this Malefactor, I say, having acted thus, was accepted upon the ordinary, known, *Terms* of the *Gospel*; not upon the secret and hidden Will of Almighty God deviating from, or going beyond, the common Rules of the *Christian Institution*: and that, therefore, this is no Instance of Almighty God's Acceptance of the Sorrow



Serm. XVII.  Sorrow of a dying Man, instead of the Practice of Virtue during his Life; much less, an Instance of his Acceptance of those, on the account of their Death-bed Sorrow, who have known and professed the Christian Religion through their whole Lives, and have wilfully and habitually lived in express Contradiction to its Design, and its Precepts, during the Time of that Profession.

Under the *third* Head, I shewed you that those Persons only are in the Case of this Malefactor, so as to argue to their own Satisfaction, from his Example, upon any reasonable Grounds, who, whether living or dying; whether in perfect Health, or within the Prospect of Death; lay hold on the first fair Opportunity offered them: and seriously consider the Evidence there is for the Christian Religion; and sincerely receive it upon that Evidence; and openly profess themselves the Disciples of Jesus Christ; and behave themselves, as becomes his Disciples, through the remaining part of their Lives, whether long, or short. And such Persons as these, I need not  
again



again observe to you, would have been entitled to the Justification, and Favour, promised in the Gospel, upon the plain and express Words of our Lord and his Apostles ; whether there had been any such Instance, as this of the believing and penitent Malefactor, recorded in the Gospel, or not.

Serm.  
XVII.

Having thus recalled to your Minds what I have already advanced, I may with the more Advantage proceed to the *fourth* thing which I proposed; *viz.*:

IV. To shew plainly the extreme Unreasonableness, and great Danger, of the common Mistakes about this Instance of God's Mercy ; and the Vanity of those Pretences which some Men have built upon this Example. And here I shall mention particularly the Mistakes of Two sorts of Persons : *viz.*, The Mistake of those who misapply this Instance to their own Ruine ; and the Mistake of those who take occasion from it to implant in others very wrong, and very pernicious, Notions concerning *Despair*, and *Presumption*.

B b

I. From



Serm.

XVII.



1. From what hath been said, it manifestly appears how great, as well as fatal, a Mistake that is, which some Persons have persuaded themselves to entertain, from this Instance of the crucified Thief: that God will accept them at last, for the sake of a Death-bed Sorrow, and Concern, for their past Sins; though they have been, all thro' their Lives, professed Christians, and have neglected to obey those Laws, which they knew to be imposed upon them, by the Christian Religion, as the Rules of their Actions. The Weakness and extreme Folly of arguing at this rate, from this Instance, will appear plainly to any one, who will seriously consider the Case of such professed Christians; and compare it with what hath been before said concerning the Case of that Malefactor, and the Conditions of Acceptance laid down in the Gospel.

For it is evident, from the Account which I have given of both these, that his Case was such as comes within the professed Terms of the Gospel, upon which all who lay hold on the Opportunity



tunity given them ; and hear, and receive, and profess, the Christian Religion sincerely, are accepted immediately to Favour, and released from the Guilt of their former Sins : whereas the Case of such professed Christians as I have been now speaking of, is a condemned Case, upon the professed Terms of the same Gospel. For if the Gospel saith any thing at all, it plainly affirms this, that those Persons who, after they have received the Faith of Jesus Christ, and been made Partakers of this first Justification, do relapse into a Course, or Habit, of those Sins which are condemned in the Gospel, and continue in that Course till Death overtake them : that those Persons, I say, who do this, shall be excluded the Kingdom of Heaven ; and, instead of God's Favour, shall feel his Wrath, and suffer the Vengeance of Eternal Fire. Now, as Almighty God did, in forgiving and accepting the believing Malefactor, keep exactly to the Terms, which our blessed Lord had, in his Name, promulgated : so, there is all the reason in the World to conclude that, in condemning and punishing that other sort of Persons, who have



Serm. XVII. contradicted and scandalized his Gospel, by their Behaviour during their Christian Profession, He will likewise keep close to the Terms which He hath, in the Gospel, set before the Eyes of the World. And in this Gospel, there is another Law promulgated, as the Rule of Judgment in the Case of such Persons. They are called to the Knowledge of Christianity; they have Time allowed them, to live in the Practice of its Precepts, and by that means to secure, and increase, their future Happiness: and yet they transgress its Commands; and, to all their repeated Affronts to God and his Laws, they add the assurance of imagining, and expecting, that He will deal with them, as He deals with Men, who sincerely receive, and profess the Christian Religion; and do whatever they can, in that shorter Time which is allowed them, to demonstrate the Sincerity of their inward Belief, and outward Profession.

Almighty God doth all his Works with the most exact Proportion: nor can it easily be imagined that perfect Wisdom, and perfect Power, can do other-



otherwise. And there is no doubt, therefore, but that He will dispense his Rewards and Punishments, with the greatest Equity, and Impartiality. Now can it be consistent with any Rules of Equity and Proportion, to make those equal in a State of Retribution, whose Cases, and Behaviour, have been vastly different, in a State of Trial? But, besides this, it is sufficiently declared to us, in the Name of Almighty God, that He will very much consider, what Light hath been afforded; what Powers Persons have enjoyed; what Time hath been allowed them; what Improvement they have made of this Light; what use they have made of these Powers; and how they have spent this Time, that they have had granted to them. And though He will very favourably deal with those who enjoy lesser Degrees of Light, and Power; and no happy Opportunities of Improvement; as Equity requires: yet this is far from shewing that He will be equally favourable to those who have enjoyed greater Advantages, and happier Opportunities; and have made no other use of them, but to affront and dishonour both God, and Religion,



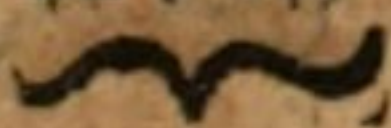
Serm. the more. On the contrary, the only  
 XVII. Ground of his Favour to the former  
 ~~~~~ sort being their want of Light, and  
 Opportunity; this rather implies in it,
 that where He hath afforded Light,
 and Opportunity, there He may justly,
 and will certainly, require a strict and
 severe Account, of the Use and Im-
 provement that have been made of
 them.

Indeed, In the *Parable* of the *Labour-
 ers* hired, at several Hours, into the
Vineyard, *Matth.* 20. 1. some have
 been apt to think that the Method of
 Proceeding is such, as to encourage
 Christians to depend upon what they
 shall be able to do in their last Mo-
 ments; and to hope, on the account
 of that, to be made equal, in the Fa-
 vour of God, to those who have served
 Him faithfully, through their whole
 Lives; and so, to conclude that it is
 no great matter, how long soever they
 deferr their Repentance. This *Parable*
 I shall, therefore, in my next Discourse,
 distinctly and fully consider. At pre-
 sent, I shall only observe that it was
 chiefly intended to signify to the *Jews*
 that Almighty God would make the
Gentiles

Gentiles equal to them, in all Privileges, if they did, in the *last Age of the World* (as the *Gospel-Age* is called) accept the Invitation given them; and believe, and obey, the Doctrine of the Gospel: which Interpretation wholly takes away the Ground of the Objection. And, as far as it can be supposed to concern particular Persons, I must observe, that it can only signify that God will reward all such with his Favours, as do, whenever they are called to the Knowledge of the Gospel, heartily embrace it, and readily obey the Precepts of it, how little Time soever be allowed them for so doing.

But can any one, though never so willing to be imposed upon, in this Case, find out, I will not say in this *Parable*, but in the whole *New Testament*, any reward for those who are called to the Knowledge of the Gospel in the beginning of their Lives, in the first Hours of their Day; and yet either refuse to come in, upon so gracious an Invitation; or else, professing to obey that Call, and entering themselves into his Religion, and pretending to accept the Terms offered by our blessed Lord,

Serm. not only prove useless and negligent of
XVII. their Lord's Honour and Service ; but
even spend that Time which is due,
upon their own Contract, to the Service of their Master, in ruining his good Designs ; in dishonouring his Name ; in abusing their Fellow-Servants ; or in some other sort of Practice, detrimental to their Master's true Interest, or inconsistent with the Office which they have taken upon themselves ? Where do we read of any such Servants as these, rewarded and honoured , at last , by their Master ? Whenever we meet with the mention of any such, in the *Gospel*, it is with a very sad Conclusion, at the End of their Story : and this merely for not improving the *Talents* committed to them ; for the neglecting to do God positive Service in their Stations ; for not using the Opportunities, and Abilities, put into their Hands by Providence, for their own Eternal Interest, and the Honour of their great Master ? How much more shall this heavy Sentence be pronounced upon such, as not only have not improved the Time, and Abilities, and Advantages, put into their Hands ; but have likewise used this
Time,



Time, and these Abilities, and Advantages, which God, in Mercy hath afforded them, to the Disservice of Himself, and the Disgrace of his holy Religion; doing considerable Mischief by their Example and Influence; affronting God, and making his Enemies to blaspheme? Where do we read, all through the Gospel, of any such Person, after a Continuance of Affronts and Indignities offered to Almighty God, during his Christian Profession, accepted at last to Mercy, on account of the Sorrow of his dying Hour? That which hath, most of all, inclined Men to be deceived, in this Case, is the Instance of the crucified Malefactor: and this Instance, we have now evidently seen, to be at the greatest distance from any Likeness to the *Case* of such as are professed Christians, and live on, in a Course of Sin, under the Influence of so groundless an Expectation. How great, therefore, as well as fatal, must the Mistake of those be, who being Christians, and having many, and continued, Opportunities of living worthy of that Name, still continue wilfully in their Sins; and argue themselves into a fond Expectation of God's Mercy at last,

Serm. last, from an *Instance* which bears no
 XVII. manner of relation to the Condition,
 and Circumstances, in which *They* are?

2. I shall now mention another Mistake, which is usually founded upon the Instance of the crucified Malefactor: and that is, the Mistake of those, who do not, indeed, make any ill use of it in the Conduct of their own Lives; but yet make use of it, to encourage the *Presumption*, and prevent the *Despair*, of dying Sinners, who have lived all their Lives long, in the Profession of Christianity, and in the Violation of its Laws; and this, to the great Prejudice of other Christians who survive them. This Mistake, I confess, as far as it is founded upon this Instance, is so much the same, with the former, in the Ground of it, that it can hardly be reckoned as distinct from it: and it hath been sufficiently confuted, under this View, by what I have said, upon the *former*, to shew that this *Instance* toucheth not the Case of such professed Christians. But, as it is applied to another Purpose; and as it is not only founded upon this Example of the crucified Malefactor, but upon very wrong,

wrong, and groundless, Notions concerning *Presumption*, and *Despair*; it seems to deserve a particular, and distinct place, in the present Debate, as it will give occasion for the settling the true Nature of those Two Dispositions of Mind: the misunderstanding of which hath certainly been the reason of representing what is generally called *Despair*, as the greatest of Sins; and of making what is truly a *criminal Presumption*, to be a necessary Duty. 

Now here I shall lay down one Proposition, which is sufficient to determine this Matter: *viz.*: That these Two Dispositions of Mind must be judged of, by the professed Terms of the Gospel; and not by any supposed Possibilities. And, according to these, I think it is evident that for one who hath, against all the Calls of God's Spirit, and all the Checks of his own Conscience, continued to live in a constant Course of Sin; for such an one, I say, to hope, with any sort of Assurance, that God will bring him to the Happiness, promised in the Gospel only to Holiness and Righteousness, is not a virtuous Hope; because it is an Hope without

Serm. without any Ground, or solid Founda-
XVII, tion : but is a vain, and groundless
~ *Presumption* ; and such a *Presumption*,
as seems, in truth, to affront Almighty
God, by supposing that He will depart,
for this Man's Sake, from his own de-
clared and professed Terms. And, on
the contrary, for such an one to *de-*
spair ; that is, to think that He, having
continued through the Time of his
Health, and Conversation in the World,
an habitual Sinner ; and being that
wicked Man, whom the *Gospel* con-
stantly, and in multitudes of Passages,
condemns ; that He, I say, being such
an one, shall be condemned at the
great Day, as the *Gospel* saith : this is
indeed his Misery ; but is so far from
being his Sin, that I do not see, if He
believeth the *Gospel*, how He can
possibly avoid thinking so. But, as if
it were of no Importance to be guided
by the Declarations of the *Gospel* it self,
in this great Affair ; dying Christians,
who have lived a Life of habitual and
wilful Wickedness, have been led into
such Notions of these Two Things,
that they have come to think this
groundless *Presumption* their Duty :
and, what is of worse consequence,
many

many By-standers have been fatally corrupted into a Security in sinning, by the same Expectations from this unreasonable Confidence in God. Whereas there is nothing in this Confidence, that can alter, or affect, the Nature of Things: nor is there any Passage in the whole *New Testament*, which recommends such a *Confidence*, in such Circumstances; or which implieth in it, that it is the Duty of such Persons, or any Advantage to them in the Eyes of God, to be confident of those Mercies, of which, in truth, He hath solemnly declared they shall never partake.

Serm.
XVII.

It is true that many of the best sort of Christians may, in a low and afflicted Condition, entertain an unreasonable, and groundless Despondency, or Despair. They may imagine that they have not been those Christians, who shall be rewarded at last; and be filled with very melancholy Apprehensions concerning their future Condition. But this Imagination of theirs cannot affect their future State: which will be determined by that God who knows all things as they are; and will deal with them, according to what they really have been;
not

Serm. not according to what they imagine them-
 XVII. selves to have been. And this Imagi-
 nation, proceeding from an Excess of
 Humility, or from bodily Disorder, is
 only their present Unhappiness; not
 their Sin: and is removed far from
 them, as soon as they themselves are
 removed out of this State. Whereas
 the *Despondency* of those professed Chri-
 stians, who have resolutely continued
 wicked to the last, is truly well-ground-
 ed upon the Gospel-Declarations; and,
 as it is so, is likewise part of their
 Punishment, begun in this World, in
 the inward Torment of their own
 Minds: which, if it might be removed
 from them, upon any Promise, or
 Declaration of God, I should most
 willingly do it. But who would dare
 to incite them to assure themselves
 of the Favour of that God, who
 hath so plainly declared that they
 shall not see his Face; and that He
 will be to such Sinners a *consuming*
Fire.

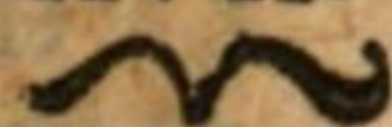
Nay, is it not to bring a lasting
 Disgrace upon the Cause of Virtue, to
 teach that the confident Assurance of
 the most profligate Sinner, when He
 comes

comes to die (perhaps, a more confident Assurance than the best of Christians commonly have,) shall set him as much out of the reach of God's Displeasure; and in as secure a Condition; as that of the most virtuous Persons, who have spent their whole Lives in the Contemplation, and Practice, of the Laws of Christianity. The *Gospel* is far from saying any such thing: and, therefore, the *Preachers* of the *Gospel* must likewise be far from entertaining the Consciences of Christians with any such Fancies; who, if they have any Sense themselves, will not easily swallow such unreasonable Doctrines.

I grant, indeed, that the best thing which the most wicked of Christians can do, when they come within View of Death; and what all about them ought to encourage them to do; is to make themselves as sensible, as they possibly can, of the Evil of their past Ways; to move themselves, upon the best Considerations, to abhor, and detest, them; and solemnly to warn all about them from the Paths, in which themselves have insisted. But, after all
this,

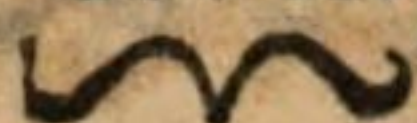
Serm. this, who could say that these Persons
XVII. have come up, in any tolerable degree,
 to the Terms of the Gospel? Or, who
could encourage any such notorious
Sinners to assure themselves of the
Mercy of God, unless a plain Text of
Scripture, or Law of Reason, could
be found, suitable to their Case, or
promising them Happiness? They must
still be left (as far as the Gospel hath
concerned it self) in the State, in which
that pronounceth wilful and habitual
Sinners to be. The utmost that can be
said is, that they must be left to the
uncovenanted Mercies of God: and the
highest degree of hope which they can
have, must be founded upon this, that
Almighty God may possibly depart
from his settled Method; and recede
from the Terms which He hath openly
professed, for the sake of those, who
have lived, Year after Year, in an
open Violation of his Laws; against
all the Checks of their Consciences,
and all the Calls of his Gospel.
Which let *them* believe, who can
swallow, and embrace, any Absur-
dities, rather than forsake their Sins.

Having



Having, as I hope, very evidently shewn that there is nothing, in this Instance of the believing and penitent Malefactor, which can, with the least Colour of Reason, encourage any, who have been, through many Years, professed Christians, and habitual Sinners, to depend upon the Sorrow of their Death-beds, for Acceptance with God; and having thus finished what I proposed to discourse of, from this Example: I shall now take occasion to enquire whether, in the nature of the thing it self, there be any greater Ground for Hope, than, We have seen, there is in the Instance We have been considering. And this, I think, will be very proper, not only because the Subject naturally enough leads us to it; but because it is very observable that one great Support of such unhappy Persons, as go on in a Course of Sin, and yet retain some Sense of Religion, and make Profession of Christianity, is the Hope which they have placed in the Sorrow of their Death-beds, as if there were some peculiar Charm, and Efficacy, in *that*, above any other Sorrow (which they falsely call Repentance)

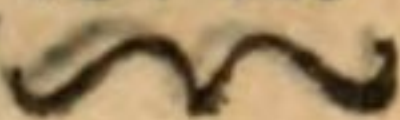
Serm. ance) conceived, or expressed, in any
XVII. other part of their Lives.



Now, In what is it that this last Sorrow hath the Advantage over any other? In what it agrees with the Sorrow, and Regret, which a Man hath felt in the Time of his Health, it cannot be prefer'd before it: because it differs not from it. And in what it really differs from it, I fear, it will be found to have the Disadvantage on its side. For it seems to me that it is much less likely to be sincere, or such as would, upon Trial, prove effectual, than the other: it being probably rather extorted by the Prospect and Fear of Death, than by the Persuasion of Reason; and frequently accompanied with such Terrors, as make it rather a Distraction, than a rational Grief, or a conscientious Sorrow. Whereas, a Regret and Concern for past Sins, in Time of Health, and whilst a Man hath not so near a Prospect of a State of Retribution, may be supposed more sincere, and more likely to influence Him: because it may justly be thought to be more the Result
of

of Reason, and Judgment; and rather proceeding from a well-grounded Persuasion of the Man's own Mind, and the just Consideration of the Nature of Things, than from the terrible Dread of immediate Punishment.

Serm.
XVII.



And yet how is this last Sorrow usually preferr'd; and accounted of a more excellent Nature than any of the former? One would think, merely because it is the last. Whereas *that* can make no difference in the Eyes of God: who always judgeth truly, from the nature of the thing; and not from the *Time*, or any of those inconsiderable Circumstances, which often hide the true nature of Things from mortal Eyes, and finite Understandings. Nay, we our selves cannot judge whether our own present Sorrow, and Compunction, be of that nature, as that they would work in us true Repentance and Amendment; were we entrusted with more Opportunities of making the Trial. And this is another Reason why we should build nothing upon it, either in our own Case, or that of others: because, even supposing that it would be sincere, and effectual in

Serm. its Influences, were more Time allow-
XVII. ed ; yet this is a Matter wholly out of
the reach of our Knowledge, and wholly impossible for us to judge of.

But, indeed, it is a very material Observation, that wicked Men have much less reason to think this last Sorrow thoroughly and undoubtedly sincere, than they have heretofore had to think any of their former Sorrows so ; which yet, they know, have ended in nothing considerable. There are few professed Christians, even amongst the wickedest of them, who have not, one time or other, had some just and concerning Thoughts about that Course of Sin, and those wilful Vices, in which they have indulged themselves ; who have not, one time or other, detested, and resolved to forsake, them, in the Days of their Health and Prosperity ; when they had nothing to move them, but the nature of the thing, and the great Reasonableness of receiving, and obeying, the Gospel. If, therefore, they have found that Regret, and Concern, which they have had, in the best Season, and which had so good Ground for it, to come to nothing ;
to

to vanish into Air ; and leave no good Influence, nor shew any Power, upon their Lives, and Actions : upon what Accounts can they think that a Sorrow would have any better, or more lasting Effect, were the Trial made, which, for ought they know, is wholly owing to the present Fear of Death, and the near Prospect of a future Punishment ; and consequently will most probably vanish, when that Fear, and that Prospect, are removed from them ?

They will, I dare say, acknowledge no such Sorrow of a sick Bed, to be of any Effect, if they recover, and relapse to their former Sins. And how many such Instances have they seen in others ? And how often have they themselves relapsed, after a better, and more reasonable, Sorrow, than this can be esteemed ? And how then can they so flatter themselves, as to imagine that this untried, and unproved, Sorrow is truly sincere ; and would be truly effectual, were Opportunity given it to shew its Power, and display its Influences : when they have not one probable Argument on their side, to give

Serm. XVII. Ground for such an Imagination; but great Presumptions, and much Experience, against it. So that there is no Foundation for such a Supposition: and yet, without it, there is not the least Shadow of Hope, to support them. How miserably deluded, therefore, must they be, who thus rely upon a Reed; who thus build all their Hopes, and all their Expectations of Happiness, upon that which is of a weaker nature, than what, they have experienced, to have deceived them already; who would fain escape Misery, and attain to Happiness, and yet will take none but a desperate Method, and such an one, as will too certainly disappoint and cheat them at last!

And that they, who indulge themselves in the Habit of any sort of Sins, may be the more effectually sensible of this; I would ask them, whether they believe that Almighty God will punish any sort of Persons in another State; or whether there are any Men in this World now, who shall be condemned, at the great Day, to that miserable State which
is

is threatned in the Gospel. If they pretend not to believe any such thing as this ; why are they in such Fears, and in so great Concern, about it ? Why do the Terrors of the Lord oppress them ? And why do they betray so much Uneasiness, at the Thoughts of appearing before Him ? But if they do believe that thus it shall be with some sort of Persons, (as they appear to do by their Presages, and Apprehensions ;) I would then ask, who they think *they* are, that shall inherit most of the Anger of God in that future State. Surely, *They*, who, upon the account of their whole Lives, do most deserve it. And who are they that most deserve it ? It must be either the *Wilful Sinners* of the unbelieving World ; or the *Wilful Sinners* who are professed Christians, and enjoy the Light, and Assistance, of Christ's Gospel. And which of these Two do most deserve it, is too evident to need many Words. For who can be so unreasonable as to think that they who sin not against so clear Light, and so evident a Divine Authority to the contrary, are in a more desperate Condition,

Serm. than those who are, or may be,
 XVII. fully acquainted with God's Will;
 ~~~~~ who agree to the Reasonableness of  
 it; who profess to fulfil it; and yet  
 live, through their whole Lives, in  
 express Contradiction to it? No, cer-  
 tainly, if our Saviour speak Truth;  
 or if the Rule of Equity be consult-  
 ed; they *shall be beaten with the most*  
*Stripes, who have known their Master's*  
*Will, and have not done it*; they,  
 who have had all fair Opportunities for  
 Reformation, and the Practice of  
 Virtue, and have abused them all to  
 the Purposes of Vice.

If, therefore, *They* shall be most  
 miserable in another State, who have  
 most deserved it; as without doubt  
 they shall: tell me, I beseech you,  
 who can deserve it more than the  
 Christian, who hath the greatest Fa-  
 vours, and Obligations, bestowed up-  
 on Him; the holiest Law to govern  
 Him; the brightest Light to direct  
 Him; the most powerful Assistance to  
 strengthen Him; and yet goes on to  
 sin, against all the Obligations; and  
 all the Engagements; and all the  
 Motives, to the contrary, which are  
 con-



contained in his Profession. And consequently, unless you will suppose, and maintain, that there shall be no such thing as Punishment in another World; but that all shall equally, either sink into nothing, or be made happy; you must be persuaded of this, as of a certain Truth, that the wicked Christian, who continues a wilful Sinner, under the Cloke of his holy Profession, is the Person, who, because He most of all deserves this Punishment, shall therefore most undoubtedly inherit it. Nor can his Grief, when He comes within View of it, alter the Case: for *Grief* is not Holiness, nor Virtue; nor probably would it end in the Practice of them; and *these* are the Things required of Christians, in the Time of their Health, and during their Conversation in this World. But I need not, I hope, add any more Words, in order to represent to you the Vanity and Weakness of that fatal Mistake of some wilful Sinners, that the Sorrow, which they reserve to be expressed upon their Death-beds, will atone for the profligate,  
and

Serm.

XVII.



Serm. and unchristian, Conduct of their past  
XVII. Lives.



And now, Christians, what shall we say to these Things? Shall not all that hath been said to shew the Unreasonableness of those Hopes which are built upon any such Pretense, as I have now been examining, separated from a Life of Righteousness, and true Goodness: shall it not, I say, move us all to lay hold on the present Opportunity; and to *work out our Salvation, whilst the Day lasts; because the Night cometh,* (the Night of Sickness, and of Death,) *when no Man can work?* How happy would it be for us, would we be induced to live as becomes Christians; and worthy of that holy Name by which we are called; and of that Divine Master, to whom We have given up our selves? This is the thing required of Us, who have Time allowed us to shew the Sincerity of our *Faith* and *Profession*: and this alone it is, that can entitle us to the Favour of God, and the Rewards of Heaven.



ven. If we be in earnest seeking **Serm.**  
after Happiness ; let us not take the **XVII.**  
Road which leads to certain Misery:   
but that good Path which our Lord  
himself hath marked out to us, both  
by his Example , and his Precepts ;  
and which will infallibly bring us  
to his Heavenly Kingdom. *Amen !*

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... in earnest seeking  
after happiness; let us not take the XVII.  
Road which leads to certain misery;  
but that good Path which our Lord  
himself hath marked out to us, both  
by his Example, and his Precepts;  
and which will infallibly bring us  
to his heavenly Kingdom. Amen.

2 E R



*The Parable of the Labourers in the Vineyard, considered.*

## SERMON XVIII.

MATTHEW 20. 1. &c.

*For the Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the Morning to hire Labourers into his Vineyard. &c.*

IN my last Discourse, I observed to Serm. XVIII.  
 you that some Persons had mistaken and perverted the Parable in this Chapter; vainly arguing, from one part of it, that the *last Hour*, or even the *last Minute*, of Life, may be sufficient for the Work of Repentance, and turning to God. In *that,*



Serm: *that*, I only proposed one or two

XVIII. Considerations in general: but I now

design to handle this Matter more particularly; that it may the more clearly be seen, not only that this *Parable* gives not the least Encouragement to any such Thought; but that it really proves to all, who profess Christianity, the absolute Necessity of Holiness, and Virtue, before the last Sickness, and Death, approach: In order to this, it will be necessary,

I. To lay before you an Account of the *Parable* it self.

II. To shew you, what was intended to be signified by it.

III. To prove that there is no Foundation in it, for any such Imagination, as that before-mentioned: but an actual Declaration of the contrary.

I. As for the *Parable* it self; it sets forth to us an *Householder* going forth into the *Market-place*, to hire Men to come and work for Him, in his *Vineyard*; that He met with some sooner than He did with others; that those whom He hired



hired latest, came as soon as He called and invited them; and laboured heartily for the Time that they were in his Vineyard; and, at the End of their Day, were by his Favour rewarded, for that sincere, and hearty, though short Labour, with the same Reward which He had agreed to bestow upon those whom He hired much sooner. This is the Summ of the *Parable*; as far as it concerns my present Design: for it is not of Importance to relate every particular Circumstance of it. The main Matter here to be considered, is the Reward bestowed upon those who came so late into the Vineyard.

II. I must, therefore, now shew you what was intended by this *Parable*. And it is plain that it was designed to represent the Method of God in dispensing his Favours and Rewards to the World. The *Kingdom of Heaven*, or the Method of God's dealing with Mankind in the Revelation of his Will, and the calling of them to himself, was to be set forth in it. But, to be more particular,

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Serm.

XVIII



1. It is most probable, and, I believe, certain, that the main, if not the whole, Design of it, was to account for that great Stumbling-block, as it was indeed to the ill-natur'd *Jews*; viz. God's calling in the *Gentiles* to Himself, after the *Jews*; and making them equal to these, in Privileges and Favours, upon their sincere Acceptance of his Invitation. In the *last Verse* of the preceding *Chapter*, our Lord declareth that *many that are first shall be last, and the last first*: that is, that, in those first called to the Knowledge of God, viz. the *Jews*, and those to be called after them, viz.: the *Gentiles*, God would make no difference; provided He found a sincere Disposition to obey his Call, and serve Him truly. Then immediately, at the *first Verse* of the 20th *Chapter*, our Lord goes on to illustrate what He had there said; and to discover the Equity of it.

In this Sense then of the *Parable*, Almighty God is represented as calling Mankind at several Ages of the World: the *Jews*, and their Forefathers, in the first Ages; and, in the *last Age*, viz. that



that of the Gospel, as calling the *Gentile* World to the Knowledge of himself; and admitting them to equal Privileges with the *Jews*, who thought themselves his peculiar People; and rewarding them after the same manner, upon their sincere Compliance with his Terms, and Acceptance of his Invitation. The *Gentile* World are represented as coming into his Gospel, upon his Call; and living worthy of it after their coming into it: and our Lord is represented, at the End of the Day of this Life, as rewarding them, as much as the *Jews* themselves, who were called to the Knowledge of God, in a so much earlier Age.

That which makes it most probable that this was the true Intent of our Lord, in this *Parable*, is, that this calling of the *Gentiles* to equal Privileges with the *Jews*, was certainly a Matter which was to be opened by due Degrees, even to the best temper'd amongst them; who were averse enough to all Thoughts of it: and likewise that there is express mention made in it, of the murmuring of those *who were hired first*, against the Master of the House, for rewarding the

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last



Serm. last equally with them. For this  
 XVIII. agrees very well with the unconquered  
 ~~~~~ Prejudices of the *Jewish* Nation; and  
 that Selfishness of Mind, by which they
 had set themselves apart from the rest
 of the World, and could not bear to
 think of any who might be equal Sha-
 rers with themselves in the Favour of
 God, whose People they had so long
 been. But it doth not seem so well to
 agree with a good Christian's Temper;
 to repine, and murmur, that any other
 sincere Persons are made as happy, by
 the Favour of Almighty God, as Him-
 self is. It rather adds to such an one's
 Happiness, to see others happy, than
 sours and spoils it. But,

2. Let us suppose that the *Parable*
 was intended to signify to us the Me-
 thod of God's dealing with particular
 Persons, in the great Affair of their
 Happiness, and Salvation. And then,
 what is set forth in it, is this, that
 Almighty God, doth, in his Provi-
 dence, call, and invite, some Persons
 to the Christian Religion sooner than
 others; and that those who come latest
 to the Knowledge of his Will, if they
 readily lay hold on his Invitation; if
 they

they accept his Offer ; (nor doth the Serm.
Parable go any farther than the first XVIII.
Offer ;) and comply with his Terms ;
and enter his Church ; and labour in
it ; working out their own Salvation,
and producing all manner of good
Fruits, during that Season of Life which
is allowed them after this Call, and In-
vitation : that those, I say, who are
thus called, and do thus behave them-
selves upon such Call, shall, for that
heartly Sincerity, be equalled in reward,
by Almighty God, to those whom they
would have certainly equalled in their
Labours, if they had been as soon cal-
led and invited into his Church.

III. Having thus laid down what was
certainly, or might possibly be, intended
by this *Parable* : it will be the easier to
shew that there is no Foundation in it
for any such Imagination, as that the
late Sorrow, falsely called Repentance,
of any Christian who hath been a wil-
ful habitual Sinner through the whole
Course of his Life and Health, will a-
tone at last, for his Sins ; and make
him the Object of God's Favour. For,

1. If we take the first Account now given of the meaning of this *Parable*, which is certainly the true one; then there is nothing contained in it, but that the *Gentile* World, tho' called to the Knowledge of God much later than the *Jews*, yet, upon their acceptance of that Call, and their hearty application of themselves to Christian good Works, shall be accepted to equal Privileges, with the *Jews*, who had so long before them, been the peculiar People of God. This, therefore, cannot possibly bear any relation to the Case of such particular Christians, as have been long called to the Knowledge of God, and have wilfully neglected to do the Works of him that called them. No two Matters can be more distant from one another, than these two are: And, therefore, there can be no imaginable Argument drawn, from one to the other. But,

2. Supposing that the *Second* Interpretation be pitch'd upon: yet, even upon this Supposition, the *Parable* sets forth all of them that are hired, as *Labourers*. The *Householder* went out to hire

hire *Labourers* into his Vineyard : not Serm.
such as professed only to labour ; but XVIII.
such as would actually do it. So that ~~~~~
it is to none but such, that He agrees to
give any Reward. And when the Per-
sons hired are spoken of, they are all
described as truly setting themselves to
labour, as soon as they are invited, and
called in. All the difference is, that
some are met with earlier ; and some
later : but as soon as they are spoken
to, they all immediately leave their
former Station ; and apply themselves
to work. There is mention indeed, of
some *standing idle* : but it was in the
Market-place ; and it was only because
they had met with *no body to hire them*
to work. But as soon as they are hi-
red, there is no mention of their Idle-
ness in the Vineyard : but there they
work'd, immediately, as soon as they
enter'd ; and continued to do so, as long
as the Day lasted.

What is there then for a Christian to
learn from hence ? Why, If this *Para-*
ble touch his particular Case ; what He
must learn, is this, *viz.* that the Su-
preme Householder, when He calls him
into his Vineyard, the Church, hires
D d 3 him

Serm. him as a *Labourer* ; and, under that No-
XVIII. tion only, agrees with Him for a Re-
ward ; that, as soon as He is called to
the Knowledge of the Gospel, his time
is come for beginning to work ; that,
as long as He lives a Professor of the
Gospel, so long doth the *Day* last in
which He is to work ; that, if He en-
ter'd into this Religion in his young
and early Days, He must in his young
and early Days labour in the Works of
it ; that, if He were old before He came
to the Knowledge of it, and had Chri-
stianity proposed to Him, He must im-
mediately lay hold on the Proposal ;
He must heartily profess himself a Dis-
ciple of the Master who invites him ;
He must immediately set himself to
his Work, and continue to approve
himself a faithful Servant to Him, as
long as his State of Probation lasts.
This is what this *Parable* plainly sets
forth. For there is not one of those
mention'd, who did not come into the
Vineyard, and work in it, as soon as
He was called ; not one, who was idle,
unless out of necessity before He was
hired ; not one, who continued idle
afterwards, or did not heartily work in
the Vineyard ; not one, who delayed
his

his coming in, or used any pretense to
avoid working, while the time for
working lasted: And, therefore, we
find that, their Sincerity being equal,
which is the Ground of all, their Lord
made their Rewards equal.

If therefore, We will apply this to
the State of particular Persons in Christ's
Vineyard, the Church; there can be no
hopes of Reward, according to this
Parable, but to such as carefully and
conscientiously set themselves to work
in their State of Trial; to such as come
in, when God calls them; and make use
of all their Time afterwards, to promote
his Honour, and work out their own
Salvation. The Person, who is called
last, and yet hath a Reward, is one
who hath not heard of the Gospel till
Age is come upon him; but, as soon
as He doth hear of it, embraces it; en-
ters into the Service of it; and shews
himself, in the time He hath to live af-
ter this, a true and sincere Disciple of
it, by the amendment, and reformation,
of his Life.

Had it been so indeed, that our Lord
had represented the *Houſholder*, as cal-
ling

Serm. ling Men into his Vineyard ; and, af-
 XVIII. ter they had enter'd into it, and profes-
 sed to work, and yet spent their time in
 it idly, or mischievously ; either in do-
 ing nothing, or in ruining his Interest ;
 as rewarding such Persons equally wth
 those who had labour'd hard ; and this,
 merely for their expressing a Sorrow at
 Night, for the wilful Faults of the
 whole Day : something then might
 have been urged ; and there might be
 some colour from hence, for hoping
 that Almighty God, will at last reward
 Christians, who profess his Service, and
 enter his Vineyard as Labourers, and
 live useles, wicked, and profligate
 Lives ; merely for their sorrowful Con-
 cern for their Sins, at the end of their
 Day of Trial. But, as the Case is ; and
 as the *Parable* is expressed : what is
 there, I beseech you, in it, that can
 possibly encourage any such Hope ?
 Nay, what is there in it, but what
 forcibly shews the necessity of Chri-
 stian good Works, for the Justifica-
 tion of all who are called into Christ's
 Vineyard: whether early or late ; whe-
 ther at the beginning, or towards the
 end, of their Days ?

We,

We, for our parts, generally speaking, are called into God's Vineyard, at the very first Hour of the Day ; at the dawning of our Lives ; educated in the Christian Religion ; called upon, Day after Day, to live worthy of that Holy Vocation wherewith we are called, and of that Profession which we make. We are not, therefore, of the Number of those who stood *Idle in the Market-place*, merely because no one would hire them ; and so were but late called into the Vineyard. But we have been long ago *hired* by God himself ; and invited into his Service by the promise of the most immense, and unspeakable Rewards. If, therefore, we *stand Idle* ; it is in his Vineyard, in which we undertook to do him Service. And if it be asked, *why stand you here all the day Idle ?* We cannot have that to urge, *because no Body hath hired us :* for God Almighty is our Master ; and we are his professed Servants. And we can have nothing to expect but the Punishment due to such Servants, as hypocritically pretend to serve, while they dishonour, and disobey, their Master. Little will it avail us to
take

Serm. take Refuge at last in Sorrow ; when,
 XVIII. at the Evening, or at Night, our Work
 is to be examined ; and the enquiry to
 be made, what we have done in that
 Service which we have undertaken. If
 we appeal to this *Parable* ; that shews
 forth no Reward, but for such as have
 actually worked in the Service of their
 Master, from the time of their admis-
 sion into the Vineyard, to the time of
 their being removed out of it : and this
 will administer but little Comfort to
 any, who have spent the time due to
 their Master, in the Service of his grea-
 test Enemy. And the mere pretending
 to be his Disciple, or Servant, will be
 so far from lessening, that it must in-
 crease, the Guilt.

In the *Chapter* following this, which
 I am now considering, at the 28th
 Verse, our Lord proposeth the follow-
 ing Case to the Jews. *A certain Man*
had two Sons, and He came to the first
and said, Son, go work to Day in my
Vineyard. He answered and said, I will
not. But afterward He repented, and
went. And He came to the second, and
said likewise. And He answered and said,
I go, Sir, and went not. Whether of
these

them twain did the Will of his Father ? Serm.
They say unto Him, the First. He pro- XVIII.
poseth this, to let them know that it
was not the Profession of being his
Children, and his People ; not the
calling Him Lord, Lord, that would
satisfy Almighty God ; but the doing
his Will ; and that the professing to
do it, did but aggravate the Fault
of not sincerely answering that Pro-
fession. He goes on to tell them, that
those very *Harlots* and *Publicans*, who,
though before at a distance from all
pretenses to serve God, yet repented,
and were converted by the Preach-
ing of *John the Baptist*, would *go into*
the Kingdom of God, and be accepted
to his Favour, long before such as
They were ; who, making great Pro-
fessions of belonging to God, and be-
ing his People, yet, were scandalously
deficient, in performing his Will, and
constantly employed in provoking Him
by their Disobedience. This is the
meaning of those Words ; and what
follow. *Verily, I say unto you, that*
the Publicans, and the Harlots, go
into the Kingdom of God before you.
Not that any, continuing such Sin-
ners, could ever arrive at Happiness :
but,

Serm. but, as it follows, that such Sinners,
 XVIII. repenting at the Preaching of *John*
 the *Baptist*, and reforming their Lives ;
 even the vile *Publicans*, so much de-
 tested by the *Jews*, should be vastly
 preferr'd before them, with all their
 Professions, and all their Protestati-
 ons.

The *Vineyard*, therefore, is not a
 place of Ostentation ; but of Work ;
 not framed to feed and support the
 Idle ; but to employ the Diligent :
 not made to adorn, and defend, all
 those that enter it ; but to be adorned,
 and defended, by those who pretend
 to come into it. The very notion
 of it is, that it wants their Help,
 and Cultivation. This is what the
 great Master of it expects. This is
 what He hires his Labourers for. If,
 therefore, the Reward be so great,
 and so certain, for all, who enter
 as soon as they are invited ; and
 sincerely Labour as soon as they are
 enter'd : how great, and how cer-
 tain, must be the Punishment of those
 who Act the reverse of this ; who
 enter indeed, with a Profession of
 working, but basely desert the Cause,
 and

and prostitute the Honour, and disregard the Commands, of that great Master who called and invited them to his Service. Serm. XVIII.

So that, from this *Parable*, it is impossible to collect any thing to sooth professed Christians in their hopes of being accepted without a Life of Holiness and Virtue: nay, it is impossible, one would think, not to see that the very design and intent of it, supposing it to respect particular Persons, must be to shew that it is indispensably required of all, at what time soever they are called to the knowledge of God and his Gospel, to obey that Call; and conscientiously to employ the time allowed them, after this, in the good Works which God hath marked out to them in his Law. Far be it, therefore, from any Christian, who hath long ago enter'd into God's Vineyard, to argue himself, from this part of the Gospel, into any shadow of Hope, whilst He is in a state of supine Neglect, or wilful Disobedience to God.

And

Serm.

XVIII.

 And if we look into any other of those Parables, by which our Lord represents the Proceedings of Almighty God with his Servants; we shall find the plainest Discouragement to all such Hopes. When He represents Him as a Master, intrusting several sorts of Talents to several Servants, *Matth. 25. 14.* we find that He certainly expects an actual improvement of those *Talents*; not only, that they should not be made use of against his Honour and Interest, but that they should not be buried, and rendered useless: And accordingly, that, when one of those Servants appears to his Lord to have buried what was intrusted to Him, that He might be sure to restore it whole at his return; the Sentence is, *Cast ye the unprofitable Servant into outer Darkness: there shall be weeping and gnashing of Teeth.* See from hence what Almighty God certainly expects from those who are called to his Knowledge, and his Service. Nor could all the Sorrow of that Servant, at his *Master's* return, atone, or compensate, for his past ill Conduct.

In

In the 21st Chapter, God is repre- Serm.
sented as *letting out his Vineyard to XVIII.*
Husbandmen, who abused his Mercy ; 
and, at last, as *destroying them, and*
letting out his Vineyard to others who
should render him the Fruits in their
Seasons. In another Parable, chap. 18.
at the end, He is represented, as *de-*
livering over to the Tormentors, a Ser-
vant, only for being unmerciful, and
implacable, towards his Fellow-Servant.
Doth all this look, as if He would ac-
cept of any thing, at last, at the Hands
of those who are called into his Service,
instead of an hearty and sincere Obedi-
ence ; or, as if He did not lay a Duty,
an indispensable Duty, upon them : the
Duty of reforming whatever is amiss in
themselves ; and of flourishing in all
those good Fruits, and good Works,
which are well-pleasing in his Eyes ?

And thus have I done what I design-
ed : And, as I hope, have, in this, and
several other Discourses, effectually
shewn the great Weakness, and Folly,
of a Christian's relying upon any thing
for Salvation, but the actual Reformation,
and Amendment, of what he knows to
be sinful in himself.

Serm.

XVIII.



I can at present think but of one thing more that remains to be touched upon, before we leave this Subject. There are some Christians, I am sensible, who are truly convinced that this is a just Account of the Matter ; that their only Hopes must be in the actual amendment of their Lives, and practice of Virtue, whilst God gives them opportunity ; and that all other Hopes are vain and deluding : and are therefore resolved to reform what is bad in themselves. But then, they deferr this great Work ; they are unwilling to do it immediately : but hope that what they design may be as well performed some time hereafter. They place not their Hopes in any thing but Amendment : but they put off this Amendment till another Season. A few considerations will shew us the extreme Hazard, and Folly, of such a Proceeding. For,

1. Supposing that they are taken away before they have put this Resolution into effect ; they are, by their own Confession, in a most deplorable, inexcusable, Condition : being removed from
hence,

hence, in a State, which they themselves account to be a State condemned by God in his Gospel. It is the Amendment of their Lives which, they know, He requires; and the resolution of Amendment, is not Amendment. Nay, indeed, it will be so far from helping them, upon this Supposition; that it will aggravate their Guilt and their Punishment, that they have not actually done what they knew to be their indispensable Duty to do. And who knows when his last Hour may come? Is this State, a State of Certainty, and Duration? *In the midst of Life, are we not in Death?* Do we not see, every day, Persons as likely, nay, more likely than our selves, to continue here, called to give account of their Lives? What is it then we can hope for? or how can we think it consistent with the lowest Degree of Prudence, to delay that which we know not whether we can ever have an opportunity to perform, unless we lay hold on the present? But,

2. What is it that can induce Men to delay this great, and necessary Work? Is it the difficulty of it at present? A-las!
E e

Serm. last ! *that* will be so far from being di-
 XVIII. minished, that it will be increased, by
 ~~~~~ time. Every Step we take, in most of  
 the Vices, renders the attempt of Re-  
 formation so much the more difficult.  
 As we grow old, evil Habits grow old  
 upon us. Custom becomes like Nature  
 it self ; not to be put off, or broken  
 through, but with a difficulty which we  
 become willing at last to think insupe-  
 rable. This made the *Prophet* cry out,  
*Can the Ethiopian change his Skin, or the*  
*Leopard his Spots ? then shall ye also,*  
*that are accustomed to do evil, learn to do*  
*well.* He thought it such a difficulty,  
 as, in the figurative Style, might be re-  
 presented by Matters utterly impossible.  
 Certainly, to delay an important Mat-  
 ter ; a Business necessary to be perform-  
 ed, because it is difficult ; when every  
 Moment, that it is delayed, will add to  
 the difficulty of it ; is to put it more  
 out of our Power than it is at present :  
 It is to render our Work more diffi-  
 cult, because it is difficult already ;  
 which is the most inexcusable Weakness.

Or, Is it that Men hope that Time,  
 and Years, will naturally wear out  
 their Inclinations to Sin ; and that then  
 they



they shall find it a much more easie Serm. Matter to live as they ought? Alas! XVIII. Time, and Years, do, as it were, bring  some Vices along with them, against which we shall find enough to do to guard our selves; and present us with Evils, under which alone we shall have enough to do to support our selves: and to some former Vices they add a Strength, and Force, which they had not before. Nay, What one ill Temper, or bad Inclination, or Passion, is ever known to be removed, or totally cured, by Years; after an Indulgence hath been given to it through the former Course of Life? It is the Mind, that is the Seat of Vice: and if *that* remain corrupt, and vitiated, the Man is still corrupt and vicious in the Eyes of God; how much soever his outward Appearance may be altered in other respects.

But could it be so, that Age and Years would certainly remove all that Viciousness, which Custom had been breeding: yet how little likelihood, as I observed before, is there of arriving at such a Term of Years? And how much more likelihood is there of the



Serm. XVIII. contrary? And if we should; and that should be the Case: yet how would all the Beauty and Reward of Virtue be gone? What a Return would it be to Almighty God, for all his Long-suffering, to present him at last with a Heart dead to all the Purposes of Life; render'd useless, and insignificant by old Age? What an Affront to Him, to have spent all the best part of Life in the Service of his Enemy; and then to come and offer Him a Service that hath nothing in it; to profess to serve Him, when we are past the time in which it can be acceptable to Him? Is it Virtue, for Creatures in a State of Probation, to leave off Vices, which they cannot retain? to forsake Customs, which they cannot follow? To relinquish Habits, which have relinquish'd them? For, in truth, this is the Case, upon the present Supposition. They design to serve God with the Dregs of Life; They leave not their Vices, but their Vices leave them; They abandon not their Sins, but their Sins have abandoned them.

Try, therefore, how such an Offer, and such a Dedication of your selves to  
God,



God, after a multitude of Years spent in the hearty Service of his Adversary, will sound. Suppose your selves in his

Serm.  
XVIII.

Presence, addressing to Him in this manner. Lord ! We have indeed spent

our Vigour, and our Life, in the Service of Sin ; in dishonouring Thee ; and in neglecting thy Religion. The

See Arch-  
bishop Til-  
lotson's  
Sermon  
concerning  
the Advan-  
tages of  
Early Pi-  
ty.

time is now come, when we can sin no longer ; when our Vices have abandon-  
ed us ; and Humane Society hath as it

were excluded us. Behold ! now, that we cannot well do any thing else, we

offer to Thee our Services, which are without Vigour or Force ; and present

to Thee the Dregs of Life, and the Refuse of all our Years. This is what e-

very Man must in effect say, that puts off his Amendment till Old-age ; upon

supposition that He shall arrive at it ; and that then He shall be able, and wil-

ling, to sin no longer. And if there cannot be a greater Affront imagined,

than such an Offer ; and if it be the greatest Shame even to think of such a

Return to God as this : let not any Consideration in the World move any

of us to defer so indispensable a Duty to a time so improper, and so utterly

unfit for it.

Let



Serm.

XVIII.

Let us consider what hath been said ; that our Days are uncertain ; and, therefore, that 'tis Madness to put off, even for one Day, that Work which is certainly necessary ; that, if we should have more time allowed us, yet our Business of Amendment would grow more and more difficult every Day ; that the present time is that in which it is most easie, and most likely to be effected ; and that if we could suppose any such time to be coming to us in this State, in which our Vices will forsake us whether we will or no, we must not expect that this shall be accounted our Virtue, and reckoned to us for Reward, any more than our ceasing to sin, when we are laid in our Graves : or that God will accept the Present of our Service, when all our past Health and Life have been wilfully spent in the Prosecution of our Lusts ; and we now offer it to Him, because we know not what else to do with it.

What remains, therefore, but that we immediately set about that Work, which cannot be too soon begun ; nor too soon finished ? A Work so necessary,



ry, that it is impossible to be happy Serm.  
without it? that nothing delude us in- XVIII.  
to a Delay, in a Case in which the least  
Delay may be our Ruine? that no Pre-  
tense, of what sort soever, divert us from  
the entring into the Paths of that Ho-  
liness, *without which no Man shall see the*  
*Lord?* Nothing but this can give us  
Peace of Conscience here: nothing but  
this can assure us of the least Degree of  
Happiness hereafter. And God grant  
that this may be the Effect of what  
hath been said; for Jesus Christ's sake  
our Lord! *To whom, with the Father,*  
*and Holy Spirit, be all Glory now, and for*  
*evermore. Amen!*

**F I N I S.**



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